CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

VOL. XXVIII. "LIBERTY, HOLINESS, LOVE" NO. 17.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, APRIL 28, 1849. WHOLE NO. 1446.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY BY
DAVID REED,
AT NO. 22 SCHOOL STREET,
(*Near Washington Street.*)

NATHANIEL S. FOLSOM, EDITOR.

☞ All communications, as well as letters of business, should be addressed TO THE PUBLISHER.

TERMS.—THREE DOLLARS, payable in six months or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

A TOUR OF CIRCULATING CHANNING'S WORKS.

[A clergyman, whose name is well known to our readers, has furnished us with the following incidents.]

As regards the circulation of the works of Dr. Channing, it is plain that we have nothing but opposition to expect from those who know just enough about Dr. Channing to fear him. They know that he was a great man, and a powerful writer, and that the influence of his writings tends to subvert some of the most prominent peculiarities of their systems of faith. Hence their influence is exerted to prevent the circulation of these writings. In some places they frown upon the Bookseller who ventures to keep them for sale, and when he presumes to bring them prominently before the public by advertising, they have threatened to withdraw patronage from him altogether. Hence, if these works are in bookstores beyond the sphere of Unitarian influence, they are found snugly packed away upon a back shelf. These symptoms of *dread* met me at almost every turn during my recent experience. Indeed, so plainly was this pious horror manifested at times, that I had reason to believe that I was regarded very much as the agent of the Evil One himself. On more than one occasion have I been assured by individuals, that they would as soon introduce the works of Paine and Voltaire into their families as those of Channing. On questioning one of them as to his exact knowledge of the character of the writings he thus strongly condemned, he was compelled to acknowledge that he had never read them, but said that it was enough for him to know that the doctrine of the Trinity was rejected in them! Often have ministers of the Gospel and others alleged it as the principal reason of their declining to purchase, that they were afraid to have their families read them. And frequently in this connection, has the wish been expressed for an expurgated edition which should be free from what they were pleased to call "doctrinal error." From such sources I have sometimes received offers for single volumes which were considered less objectionable than others: these offers I have invariably declined, for what has seemed to me good and sufficient reasons.

At West Point, on the Hudson river, I succeeded in getting an entire set (works and memoirs,) into the library of the U. S. Military Academy, though, as I was told, it was much to the annoyance of the chaplain who would, *had he been able*, gladly have kept such "heresy" out of the hands of the young men who were studying not exactly "the things which make for *peace*." It was merely a remarkable instance of jealous care for the welfare of souls when it was thought that the writings of Dr. Channing would do harm to the Cadets of West Point!

While in Vermont I fell in with an intelligent, educated man, with whom I held substantially the following conversation. On looking at the books and hearing the price, he exclaimed, "What! Dr. Channing's Works for $2,50! Why, what are you selling them so cheap for!" "O," said I, "we think that they are calculated to do great good—greater, perhaps, than any other work whatever, except the Bible; and they have been put at this low price that *all* may be able to have them" "I don't know about that. Dr. C. was a great man and a powerful writer, but I fear that it is not quite safe for the common people to read him; I fear there is danger that he will lead them into fatal error." In reply to this, I admitted that his writings were calculated to have a powerful influence upon the minds of those who read them; that they were powerful, for the simple reason that they contained a large portion of the *truth*, and the truth is always powerful; and that they were also dangerous in some points of view, especially when regard was had to the stability of the errors of Calvinism, &c. "O," said he, in conclusion, "you are doing just right, just as I should do if I believed as you do; *for the Unitarians cannot do a better thing for their cause than to circulate the writings of Dr. Channing: there is no doubt about that.*" Here was truth from a fair and an intelligent opponent, one who was educated in a Unitarian community, and knew the whole history of the controversy.

These were some of the marks of opposition which I experienced. On the other hand, from the liberal, inquiring portion of the community, I met with many instances of a ready welcome of my books. Individuals of this class have generally read here and there an extract, or perhaps a stray pamphlet of Channing, just enough to make them earnestly desirous of a further acquaintance with a mind so great and so noble.—Hence, when the entire Works are offered them, at a price so remarkably low, they do not hesitate, but eagerly improve the favorable opportunity. I think that in this class are to be found a very large proportion of the educated, especially those of the legal profession. Doubtless some of these, from indifference, from motives of policy or something of the kind, do not care to let the liberal tendency of their minds be known; but yet many of them are very willing to buy and read the works of such a man as Dr. Channing. There are also many of the "common people,"—farmers, mechanics, artizans,—who have active minds, and are accustomed to think for themselves, these likewise read the writings of Dr. Channing "gladly." And all who thus read with open, free minds, are, as it seems to me, necessarily very much enlightened and elevated. An intelligent and very influential lawyer at Troy, N. Y., when shown a copy of these works, answered most emphatically, "Yes, I have read them all, and THEREFORE I want them." Another at New-London, Ct., on being asked to purchase, inquired immediately if Channing's Evidences of Christianity were to be found in the set? He had read this treatise while in College, and had been so much impressed that he has been anxious ever since to procure it, but no opportunity had offered. He now expressed his willingness to buy the whole set, if for nothing else, yet for the sake of that one article.

While at ———, the Supreme Court being in session, I took occasion to call on the Judges at a time when they were all together in their private parlor at the Hotel. After a due examination of the works, and the expression of some surprise at their cheapness, when compared with the excellence of the material and the mechanical execution—all four of these distinguished individuals expressed their respect and admiration of Dr. Channing as a writer. Two of them purchased.

While at this place, a pleasing incident occurred of a somewhat different nature. Some one mentioned to me an intelligent machinist, a silversmith by trade who, it was thought, would like to purchase a set of the Works. He was a worthy and sensible man. On calling, I was much pleased with his appearance and conversation. He had already become somewhat acquainted with the writings of Channing, and was evidently exceedingly desirous of having the whole set. He was however, in narrow circumstances, and did not feel able to purchase. Early the next morning however, he called at my hotel, and bought a set, and when questioned as to the reason of his change of determination, he said that upon thinking the matter over after I left, he had come to the conclusion that inasmuch as (to use his own graphic expression) he "could buy the mind of such a man as Channing for $2,-50, he had better do without something else and have Channing."—In this place, a village of probably some 1500 inhabitants, although it contains no regular Unitarian society,—I disposed of 25 sets of the works, and several other miscellaneous volumes.

At ——— I visited a Rifle manufactory, employing something like 100 hands. They were mostly young men, (as I should judge) of unusual intelligence and industry. I left about 20 sets of the works in this single establishment. Who can doubt that these will have a most salutary influence upon the future character and final destiny of those young men?

Of the *ministers* of the various denominations, many give to these writings a hearty welcome. Especially is this the case with those of the Universalist denomination, and of the "Christian Connexion." Many of these would gladly lend their aid to circulate them as widely as possible. The body of Friends, or at least *one branch* of it—have a high regard for Dr. Channing. While at Poughkeepsie I had an interesting conversation with one of their celebrated preachers, Rachael Barker, who spoke in the highest terms of his writings. She had long been familiar with them. And within the limits of the most bigoted sects, I have found especially among the younger portion of the ministry, instances of a ready welcome for these volumes.—The most remarkable case of this kind which now occurs to my mind, was that of a minister of the ——— ——— Church in ——— ——— I met with him accidentally at a store, and when he found out my business, he invited me to call at his study, where I enjoyed a very pleasant conversation with him, in which he spoke very highly of Channing. He seemed very much pleased with the opportunity to purchase the entire set, (works and memoirs,) which he did without being urged. Probably this instance of liberality may be partly accounted for from the fact, that, to use his own exression, he was "brought up at the feet of Dr. Wardlaw" and was with him at the time of the celebrated controversy with Mr. Yates.

Another class who are especially inclined to receive favorably the works of Channing, consists of those actually engaged in the various moral reform movements of the day. On all these questions it is well known that he has written candidly, earnestly, and *effectually*, and all are ready to avail themselves of the aid of his arguments and the sanction of his *authority*.

For the Register.

DEDHAM SUNDAY SCHOOL CELEBRATION.

Released from business, on Fast-Day, I left the noise and bustle of Boston to those who prefer them, and spent a pleasant season of rest, in the village of Dedham, where, on the afternoon of the day, I attended a Sunday School Celebration at the Rev. Dr. Lamson's Church—a church built on the same spot where my ancestors had often worshipped.

The Church was tastefully decorated for the occasion with verdant festoons, wreaths, &c., while behind the pulpit was elevated a large evergreen Roman Cross. The scholars numbered about a hundred, besides their teachers. The audience was large.

After a Voluntary on the Organ, Rev. Dr. Lamson, in a few pertinent remarks, observed that he preferred that the school should be addressed by others, rather than by himself, and that he was sure the gentlemen from Boston would find willing and attentive listeners. Mr. Sumner, Superintendent of the school, then read a hymn from the school service book, which was sung by the scholars with very good effect. Then followed selections from the Scriptures, Responses by the pupils, a Prayer in concert by the whole school, and the singing of an original hymn.

Mr. Kneeland of Dorchester, spoke of an old portrait he saw in the gallery, which called up associations of the past and made him feel young again. When he was a boy, he lived in a town, where there was a hall filled with pictures of the Pilgrims; and all old portraits reminded him of his boyhood. He drew the attention of the children to nature, reminding them of nature's God, as seen in spring-time, and also in the glorious landscape of a winter's day—the icicles irradiated by the sun, and the frozen drapery of the leafless trees.

Another original hymn of great sweetness having been sung, there followed some very instructive and interesting remarks from Rev. J. F. Clarke. He quoted an anecdote of Coleridge, who did not approve of Sunday school teaching, as it *prejudiced* children in favor of certain sectarian doctrines. A friend hearing him speak thus, carried him to a garden filled with weeds. "Is that your garden?" said Coleridge. "Yes," answered the friend, "I did not like to *prejudice* it in favor of roses, pinks or lilies, &c., and I find it has very materially taken to *weeds*." Mr. C. then spoke of gentleness, in the management of children; and said that teachers should not crowd too much into the minds of their scholars, but put in a little at a time, and that of the simplest kind.

Rev. Mr. Robbins next addressed the audience, upon the benefits of Sunday School instruction, and expressed the gratitude he felt towards the teachers of his own Sunday School for the good they were doing. He encouraged the teachers to persevere in their work of love. He related the story of a poor mariner whom he knew,—sick and suffering and about to die; who was obliged to bind his sons to a sea captain, and on his sick bed took leave of them forever. The facts being mentioned in his Sunday School, the scholars of their own accord aided the invalid and secured for him the comforts so gratifying to a sick man's taste and feelings. Mr. R. closed with an allusion to the motto, "Hosannas to our God," printed upon the gallery, and said he hoped that it would ever prove the spirit of the school, poured forth in songs of gratitude to their Heavenly Father.

The services closed with a hymn, a prayer and Benediction.

For the Register.

EXCERPTIONS.

ON SUNDAY SCHOOLS.—NO. 2. TEXT BOOKS.

"Let a series of text-books be selected, adapted to the capacities of the youngest child that would learn a lesson, and to the most advanced that would be likely to attend school. The scholars could then be classed according to their capacities and qualifications, and advanced in them from time to time, as their progress would demand." [M. Rep.

"Some teachers, especially in the younger classes, employ hymns upon cards, which are given to the children to commit to memory, and the topics suggested by them form a basis for familiar conversational instruction after their recital. My observation leads me to think that this is attended with the best results. [idem.

"It is, however, in the highest degree important, in every Sunday School, to aim at as exact and enlightened a *method* and *system* as is consistent with the free and efficient activity of the individual teachers." [idem.

"Much of the want of system in our schools arises partly from the insufficient preparation of teachers, and partly from the want of Manuals, of a serial and progressive character." [idem.

IMPORTANCE OF GOOD TEACHERS.

"A sense of inability, a feeling of insufficiency for the work, is the very first requisite of a Sunday School teacher; only let him have a fixed purpose of benefitting those who come under his influence, and the purpose be joined to a becoming humility, arising from a sense of weakness, and nothing less than the most abundant success will follow his efforts." [idem.

"Show me a good teacher, and I will show you an improving class. Give me a dozen, competent, faithful, and earnest teachers, and the school is *made*." [idem.

GENERAL EXERCISES.

"We have, during the last summer, almost always had addresses at the opening or close of the school, the male teachers taking turns when we could get none from the officiating clergyman. These addresses have generally been in simple and familiar, though earnest and direct language, and always interesting and profitable."

"The Superintendent, has occasionally, at the close of the school, read a short selection, illustrating or enforcing some precept or good trait of character; asking them to be prepared to give some account of it the next Sunday to their teachers. We are satisfied of the utility of such addresses and selections, accompanied, as they might be, with comments naturally suggested." [Middlesex Rep.

"It seems desirable frequently to unite the school in some general exercise, encouraging, as it naturally does, a feeling of mutual sympathy, and of friendly interest, as one body in the pursuit of a common object." [idem.

TEACHERS' MEETINGS.

"Teachers' meetings I hold to be of great advantage to a school, they keep alive a warm interest in its welfare; much valuable information is imparted to the teachers &c." [Middlesex Rep.

"Our mode of conducting them has varied to give interest to them, with the view of *calling out the widest individual interest and activity*. We at present discuss subjects, commenced at a previous meeting, in which written communications are received, making the meetings as easy and *social* as possible." [idem.

PARENTS.

"Of one thing, however, I am certain, that there can be no real and permanent improvement of our Sunday Schools, until the parents feel more interested in them, and can be brought to give them a more earnest support." P.

For the Register.

PRISONERS' FRIEND ASSOCIATION, FOR THE AID OF DISCHARGED FEMALE CONVICTS.

Of all the charitable and benevolent efforts of the day, none seems more practically and immediately useful than that of aiding those who by their errors and sins have incurred temporary banishment from society, but who are sincerely desirous of returning to the paths of virtue and safety.

The good results which have followed the labors of Dr. Taft, the agent of the "Boston Society for aiding discharged convicts" had induced a number of ladies, in this city, to endeavor to render to female convicts the same useful aid that he had so successfully given to the males.

An Association has accordingly been formed, under the name given above, and the experiment has been tried for a year. The services of a devoted, efficient, and discriminating lady were secured, who, acting as agent for this society, has accomplished an amount of good, very large in proportion to the amount of pecuniary means employed, and such as must be satisfactory to every friend of this eminently christian enterprise.

It would be obviously improper, and injurious both to the Society and to those whom it seems to benefit, to publish details of individual cases, but the names appended to the society's circular, which is given herewith, will be a guaranty of the judicious use of funds placed at their disposal. The members of the society will be happy to give such information as will convince those who are willing to aid in the enterprise, that a great good may be effected by the combined and systematic efforts of its friends.

CIRCULAR OF THE PRISONER'S FRIEND ASSOCIATION.

The principles of this Association are "sympathy for the erring—a desire for their reformation—and efforts to that end." To test the practicability of these views has been the work of the Association during the past year. They think that the effort has been successful, and would now respectfully present the subject to others, believing that the attention towards this philanthropic object, when once excited and enlightened, will increase, and grow hopeful and efficient. An Agent, Miss M. W. DICKINSON, has been employed for the past year to visit the female convicts in the House of Correction; to become acquainted with them whilst there; to inform herself of their capabilities; to strengthen the smallest desire for a better life; to take them under the guidance, and at the expense of the Association, when their term of imprisonment expires, and to provide them safe and friendly homes. Many have gratefully, and, we think, savingly, availed themselves of the opportunity thus offered to free themselves from evil associations and bad companionship.

To continue this work we now want funds sufficient to compensate our agent, to pay the board, for a few days, if necessary, of those waiting for employment, to send others to their friends, and to provide decent clothing for those whose wants are imperative and unquestionable. Between five and six hundred dollars have thus been expended the past year. An equal sum for the year to come could probably be raised by a Fair, but extreme reluctance is felt to resorting to this means of obtaining aid, and it will only be adopted when other means fail.

In its place we propose to ask donations, and to commence a subscription list of $1 or upwards. If this work is, as it seems to us, waiting to be done, and good that it should be done, we have faith that friends will aid us, and we know that the free gift blesses the giver as much, yea more, than the receiver.

God has opened a way of return unto the sinner to Himself; Jesus was full of pity and kindness towards those who sought that way; and shall we for a moment make the gulf impassable between them and us, when, perhaps, in the eye of All-seeing Justice, (with our opportunities and knowledge of right, and their whole lives darkened and obscured by sin-clouds,) the balance of good may not be altogether such as the self-righteous and the superficial observer might expect.

We are much indebted to those connected with the House of Correction for the facilities they have afforded our Agent in her visits there. The degraded, the dishonest and the intemperate, of all ages, from early girlhood to old age, are there. Some of them have known no other than the sinner's path from infancy. Others are new beginners in the downward course; but none are quite out of reach of the helping hand, which in their slippery pathway must be extended to them, or they cannot regain the moral elevation, where alone is safety.

Donations and subscriptions will be received by either of the undersigned:—

Mrs. SAMUEL MAY, 88 Atkinson street,
" O. EVERETT, Jr., 740 Washington street,
" B. H. GREENE, 77 Dover street,
" S. HALL, Jr., 4 High street,
" O. H. MATHER, Asylum street,
" A. G. FARWELL, 12 Bulfinch street,
Misses THAYER, 111 Harrison Avenue,
Miss M. E. TOMPKINS, 66 Dover street,
Mrs. FRANK B. FAY, Chelsea.

BOSTON, March 10, 1849.

CAUSES OF INSANITY. Dr. Brigham, Superintendent of the New York Asylum for the insane, has made a valuable report on insanity and its causes. On the subject of hereditary insanity, Dr. Brigham informs us that, contrary to the opinion of many, he has found the inherited form of insanity as curable as any other.

Of the 2014 patients who had been at the Asylum, 1017 were men, and 997 women, and 637 were known to have insane relatives.—The statistics on this subject also show that insanity is a little more likely to be transmitted by the mother than by the father, and that mothers are considerably more likely to transmit it to daughters than to sons, while the fathers more frequently transmit it sons. Among the frequent cases of insanity in those not disposed to it, is the over indulgence of the appetites and passions in early life; and to those who inherit a tendency to this disease, such a course is highly pernicious. The utmost attention should be given to securing a good bodily constitution. Such children should be confined but little at school; they should be encouraged to run about the fields and take much exercise in the open air, and thus ensure the equal and proper development of all the organs of the body. They should not have the intellect unduly tasked.—Very early cultivation of the mind, and the excitement of the feelings by the strife for the praise and the honor awarded to great efforts of mind and memory, is injurious to all children, and to those who inherit a tendency to nervous diseases or insanity most pernicious. In after life, persons thus predisposed to insanity should be careful to avoid engaging in any exciting or perplexing business or study, and should strive, under all circumstances, to preserve great equanimity of temper, calling to mind the words of wisdom, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." In Dr. Brigham's opinion, the most frequent and immediate cause of insanity, and one of the most important to guard against, is the want of sleep.

For the Register.

INAUGURAL ADDRESS OF MR. MACAULAY AT GLASGOW UNIVERSITY.

On Wednesday, the 21st March last, Mr. T. B. Macaulay was installed as Lord Rector of the University of Glasgow, in presence of the principal professors, students, and a brilliant throng of ladies. Mr. Macaulay, after thanking those who had elected him said:—I do not think it strange, that when that great master of eloquence, Edmund Burke, stood where I now stand, he faltered and remained mute. Doubtless the multitude of thoughts which rushed into his mind were such as even he could not easily arrange or express. In truth, there are few spectacles more striking or affecting, than that which a great historical place of education presents on a solemn public day. This is the four hundredth year of the existence of your university. (Cheers.) It commenced at the moment of a great destruction and of a great creation.—Your society was instituted just before the empire of the East perished—that strange empire, which, dragging on languid life through the great age of darkness, connected together the two great ages of light—that empire which, adding nothing to stores of knowledge, and producing not one man great in letters, in science, or in art, yet preserved, in the midst of barbarism, those masterpieces of Attic genius which the highest minds still contemplate, and long will contemplate with admiring despair; and, at that very time, while the fanatical Moslem were plundering the churches and palaces of Constantinople, breaking in pieces Grecian sculpture, and giving to the flames piles of Grecian eloquence, a few humble German artisans, who little knew that they were calling into existence a power far mightier than that of the victorious Sultan, were busied in cutting and setting the first types. The University came into existence just in time to see the last trace of the Roman empire disappear, and to see the earliest printed book.

THE FOUNDER OF GLASGOW UNIVERSITY, POPE NICHOLAS THE FIFTH.

At this conjuncture—a conjuncture of unrivalled interest in the history of letters—a man never to be mentioned without reverence by every lover of letters, held the highest place in Europe.—Our just attachment to that Protestant faith to which our country owes so much, must not prevent us from paying the tribute which on this occasion and in this place, justice and gratitude demand to the founder of the University of Glasgow, the greatest of the revivers of learning, Pope Nicholas the Fifth. He had sprung from the common people; but his abilities and his erudition had early attracted the notice of the great. He had studied much and travelled far. He had visited Great Britain, which, in wealth and refinement, was to his native Tuscany what the back settlements of America now are to Britain. He had lived with the merchant princes of Florence, those men who first ennobled trade by making trade the ally of philosophy, of eloquence, and of taste. It was he who, under the protection of the munificent and discerning Cosmo, arrayed the first public library that modern Europe possessed. From privacy your founder rose to a throne; but on the throne he never forgot the studies which had been his delight in privacy. He was the centre of an illustrious group composed partly of the last great scholars of Greece, and partly of the first great scholars of Italy, Theodore Gaza and George of Trebizond, Bessarin and Tilelfo, Marsilio Ficino and Poggio Bracciolini. By him was founded the Vatican library, then and long after the most precious and the most extensive collection of books in the world. By him were carefully preserved the most valuable intellectual treasures which had been snatched from the wreck of the Byzantine empire. His agents were to be found everywhere—in the bazars of the farthest East, in the monasteries of the farthest West—purchasing or copying worm-eaten parchments, on which were traced words worthy of immortality. Under his patronage were prepared accurate latin versions of many precious remains of Greek poets and philosophers. But no department of literature owes so much to him as history. By him were introduced to the knowledge of Western Europe, two great and unrivalled models of historical composition, the work of Herodotus and the work of Thucydides. By him, too, our ancestors were first made acquainted with the graceful and lucid simplicity of Xenophon and with the manly good sense of Polybius.

It was while he was occupied with cares like these that his attention was called to the intellectual wants of this region—a region now swarming with population, rich with culture, and resounding with the clang of machinery—a region which now sends forth fleets laden with its admirable fabrics to lands of which, in his days, no geographer had ever heard—then a wild, a poor, a half-barbarous tract, lying in the utmost verge of the known world. He gave his sanction to the plan of establishing a University at Glasgow, and bestowed on the new seat of learning all the privileges which belonged to the University of Bologna. I can conceive that a pitying smile passed over his face as he viewed Botargus, or Glasgow together. At Bologna he had long studied. No spot in the world has been more favored by nature or by art. The surrounding country was a fruitful and sunny country, a country of cornfields and vineyards. In the city, the house of Bentivoglio bore rule—a house which vied with the Medici in taste and magnificence—which has left to posterity noble palaces and temples, and which gave a splendid patronage to arts and sciences.

Glasgow he knew to be a poor, a small, a rude town, and as he would have thought, not likely ever to be otherwise; for the soil, compared with the rich country at the foot of the Appennines, was barren, and the climate was such that an Italian shuddered at the thought of it. But it is not on the fertility of the soil—it is not on the mildness of the atmosphere that the prosperity of nations chiefly depends.—(Cheers.) Slavery and superstition can make Campania a land of beggars, and can change the plain of Enna into a desert. Nor is it beyond the power of human intelligence and energy, developed by civil and spiritual freedom, to turn sterile rocks and pestilential marshes into cities and gardens. Enlightened as your founder was, he little knew that he was himself a chief agent in a great revolution—physical and moral, political and religious—in a revolution destined to make the last first, and the first last—in a revolution destined to invert the relative positions of Glasgow and Bologna.

LITERARY MEN AND REFORMERS.—POPERY AND PROTESTANTISM.—PRELACY AND PURITANISM.—CONFLICTS.

We cannot, I think, better employ a few minutes than in reviewing the stages of this great change in human affairs. Look at the world, then, a hundred years after the seal of Nicholas had been affixed to the instrument which called your college into existence. We find Europe—we find Scotland especially, in the agonies of that great revolution which we emphatically call the Reformation.

The liberal patronage which Nicholas, and men like Nicholas, had given to learning, and of which the establishment of this seat of learning is not the least remarkable instance, had produced an effect which they had never contemplated. Ignorance was the talisman on which their power depended, and that talisman they had themselves broken. They had called in knowledge as a handmaid to decorate superstition, and their error produced its natural effect. I need not tell you what a part the votaries of classical learning, and especially of Greek learning—the Humanists, as they were then called—bore in the great movement against spiritual tyranny. In the Scotch University, I need hardly mention the names of Knox, of Buchanan, of Melville, of Maitland, of Lethington. (Applause.) They formed, in fact, the vanguard of that movement. Every one of the chief reformers—I do not at this moment remember a single exception—was a Humanist.—Every eminent Humanist in the north of Europe was, according to the measure of his uprightness and courage, a reformer. In truth, minds daily nourished with the best literature of Greece and Rome, necessarily grew too strong to be trammelled by the cobwebs of the scholastic divinity; and the influence of such minds was now rapidly felt by the whole community—for the invention of printing had brought books within the reach even of yeomen and of artizans.

From the Mediterranean to the Frozen Sea, therefore, the public mind was everywhere in a ferment, and nowhere was the ferment greater than in Scotland. It was in the midst of martyrdoms and proscriptions, in the midst of a war between power and truth, that the first century of the existence of your University closed.—Pass another hundred years, and we are in the midst of another revolution. The war between Popery and Protestantism had, in this island, been terminated by the victory of Protestantism. But from that war another war had sprung—the war between Prelacy and Puritanism. The hostile religious sects were allied, intermingled, confounded with hostile political parties. The monarchial element of the constitution was an object of almost exclusive devotion to the prelatist. The popular element of the constitution was especially dear to the puritan. At length an appeal was made to the sword. Puritanism triumphed; but puritanism was already divided against itself. Independency and republicanism were on one side, presbyterianism and limited monarchy on the other. It was in the very darkest part of that dark time—it was in the midst of battles, sieges, and executions—it was when the whole world was still aghast at the awful spectacle of a British king standing before a judgment-seat, and laying his neck on a block—it was when the mangled remains of the Duke of Hamilton had just been laid in the tomb of his house—it was when the head of the Marquis of Montrose had just been fixed on the Tolbooth of Edinburgh, that your University completed her second century!

TOLERATION, SECURITY, LIBERTY, PROSPERITY.—MERCHANTS AND SCHOLARS.—HOPEFULNESS FOR THE FUTURE.

A hundred years more, and we have at length reached the beginning of a happier period. Our civil and religious liberties had, indeed, been bought with a fearful price. But they had been bought. The price had been paid. The last battle had been fought on British ground. The last black scaffold had been set up on Tower Hill. The evil days were over. A bright and tranquil century—a century of religious toleration, of domestic peace, of temperate freedom, of equal justice—was beginning. That century is now closing. When we compare it with any equally long period in the history of any other great society, we shall find abundant cause for thankfulness to the Giver of all Good; nor is there any place in the whole kingdom better fitted to excite this feeling than the place where we are now assembled. For in the whole kingdom we shall find no district in which the progress of trade, of manufactures, of wealth, and of the arts of life, has been more rapid than in Clydesdale. Your university has partaken largely of the prosperity of this city and of the surrounding region.

The security, the tranquillity, the liberty, which have been propitious to the industry of the merchant and of the manufacturer, have been also propitious to the industry of the scholar. To the last century belong most of the names of which you justly boast. The time would fail me if I attempted to do justice to the memory of all the illustrious men, who, during that period, taught or learned wisdom, within these ancient walls—geometricians, anatomists, jurists, philologists, metaphysicians, poets—Simpson and Hunter, Miller and Young, Reid and Stewart; Campbell—(cheers) whose coffin was lately borne to a grave in that renowned transept which contains the dust of Chaucer, of Spencer, and of Dryden; Black, whose discoveries form an era in the history of chemical science; Adam Smith, the greatest of all the masters of political science; James Watt, who perhaps did more than any single man has done since the new Atlantis of Bacon was written, to accomplish the glorious prophecy.

We now speak the language of humility when we say that the University of Glasgow need not fear a comparison with the University of Bologna. Another secular period is now about to commence. There is no lack of alarmists, who will tell you that it is about to commence under evil auspices. But from me you must expect no such gloomy prognostications. I am too much used to them to be scared by them. Ever since I began to make observations on the state of my country, I have been seeing nothing but growth, and I have been hearing of nothing but decay. The more I contemplate our noble institutions, the more convinced I am that they are sound at heart, that they have nothing of age but its dignity, and that their strength is still the strength of youth. The hurricane which has recently overthrown so much that was great and that seemed durable, has only proved their solidity. They still stand, august and immovable, while dynasties and churches are lying in heaps of ruin all around us. I see no reason to doubt that, by the blessing of God on a wise and temperate policy, on a policy in which the principle is to preserve what is good by reforming in time what is evil, our civil institutions may be preserved unimpaired to a late posterity, and that under the shade of our civil institutions, our academical institutions may long continue to flourish.

My young friends who now hear me, will, I hope, not waste their talents and learning on selfish or ignoble objects, but employ them to promote the physical and moral good of their species, to extend the empire of man over the material world, to defend the cause of civil and religious liberty against tyrants and bigots, and to defend the cause of virtue and order against the enemies of all divine and human laws. (cheers.)

COMPARISON OF STYLES OF CHURCH ARCHITECTURE.

In a former paper, we have stated that in church architecture primary reference should be had to durability, use and economy.

Durability does not depend upon any particular style, but upon the material, upon the solidity and fidelity of the structure, and upon mechanical skill and workmanship.

Use and economy, however, are dependent upon the style. The Gothic style is defective in both respects. For its full, harmonious, and artistic development it requires great magnitude and abundance of ornament. It is the architecture of castles and cathedrals. Without great magnitude, it appears cramped, clumsy and incomplete. Its very idea is that of massive buttresses, heavy walls, deep and lofty windows, imposing entrances, wide-spread dimensions, lofty and arched roofs, stately and solid pillars, and various angular projections and recesses. Without ornament it is rude, fortress-like and gloomy. It must have thrown over its massive and bold features a veil of light and exquisite tracery-work and sculpture; and then, indeed, it is magnificent and beautiful. But its forms and proportions do not fit it for a church service, unless it be a grand cathedral service where music and paintings, and a high mass, or eucharistic display in the chancel, and gorgeous and imposing ceremonies make up the worship and religious effect. But inasmuch as we believe that the great use of a church structure consists in preaching and hearing the gospel, accompanied with Scriptural readings, offering prayers, and singing hymns, it is evident that nothing can be worse adapted than these huge Gothic structures They are altogether objectionable also in point of economy; for there is no more expensive style of architecture than the Gothic when properly developed.

In Roman Catholic countries, cathedral services are paramount, while preaching is merely secondary, occasional and incidental. Here the magnificent Gothic cathedral harmonizes with the forms and ends of the religious worship.

In England, the cathedrals are really the monuments of a religion which has passed away. There are, indeed, cathedral services, but they do not seem to attract much attention. The author of "Zeal without Innovation"—a tract which received the terrible rebuke of Robert Hall, in one of his masterly reviews—remarks: "With a numerous attendance of ministers, the finest specimens of church music, and these performed with that effect which professional qualifications give to such compositions, the seats of St. Paul's cathedral are seldom half filled." And a friend of ours, who attended one of the daily services in York Minster, found the audience composed of only one individual besides himself. The cathedrals are a mere display of solemn and ineffective pomp, the novelty of which being worn away, it is disregarded as an antiquated custom. The chapels, on the other hand, where the gospel is preached, are resorted to by the people. In our country, the mistake is frequently made of attempting to combine the chapel with the cathedral. The consequence is, that we have structures too large, or badly contrived for the purposes of Protestant worship, and at the same time too small to develop the grand proportions of the cathedral. They have thus no positive character, and are abortions in both points of view.

If we now turn from the Gothic to the Grecian style of architecture, we shall find all that is demanded by the true conception of church building. The Grecian style does not require large dimensions nor expensive ornaments for its harmonious development. The effect depends upon simplicity, proportion and symmetry, and can be reached by structures of every dimension. The ancient Grecian temples were not remarkable for their magnitude. The Pantheon which Michael Angelo suspended in the air as the Dome of St. Peter's, is no less beautiful and perfect in itself than the mighty edifice which lies beneath it. In the Grecian temples we can always secure a rectangular interior, confessedly the best form for convenience. We can also admit freely the pure sunlight. The lofty-vaulted roof, where the strained preacher's voice vanishes or is re-echoed, is dispensed with. Indeed, there is no quality, whether of use, or of simple beauty and severe art, that is not here presented. If magnificence is required it can here be had, without sacrificing the higher ends of church architecture to mere show. In fine, in the Grecian style we can erect churches of just such dimensions as shall meet the wants of a particular congregation; we can consult economy, and yet have all the beauty of proportion and symmetry; and if we cannot have an elaborate and highly adorned front, we can have one that is pleasing, while conformed to a modest design. [N. Y. Evangelist.

SPEECH OF MR. UPHAM IN THE MASS. LEGISLATURE.

We lay before our readers Mr. Upham's excellent speech, on the bill creating an additional fund for education purposes, delivered Tuesday April 17, and reported in the Advertiser.

MR. UPHAM, of Salem, who had the floor, commenced his remarks by regretting that the introduction of the amendment to the bill, prevented the discussion upon the merits of the subject itself, but he hoped that the House would excuse him if he varied in his remarks from the usual course. He congratulated himself upon the character of the tribunal before which the question came. There had been no legislative body in which the objects and passions of party had been more entirely thrown aside, and whatever might be the fate of the bill, its friends could not find fault with its tribunal. For himself he was a son of Harvard, and as he felt that the honors he gained there were the result of his own exertions, he had no more interest in the college than any other citizen of the State has in the cause of education.

It was no intention of the friends of schools, it was no wish of theirs to provide for their support by the school fund. It was the received policy of the Commonwealth to leave the schools to the people themselves, to provide the fund as an encouragement and assurance to the people of a desire to support them in their efforts. A fund of $1,000,000 was all that was needed for this. The amount would be soon made up, and upon this fact the present bill was founded—to create from the same sources an additional fund for the support of the normal schools, of the board of education, and to give aid to the colleges.

After alluding to the application of the surplus fund to the Board of Education and the Normal Schools, Mr. Upham proceeded to speak of its effect as regards the Colleges.

He said that this aid was not asked for the Colleges, but for the people, to reduce the cost of education. If this appropriation should be made education, would be free in all the western part of the State, the proposed sum would be sufficient to do away with the tuition fees, and even the room rent of Amherst and Williams Colleges. The application of this money would be under the control of the Board of Education, who would report to the Legislature, in what manner it was disposed of. This was the plan the Committee proposed and the plan he stood there to defend. He would not urge the House to the adoption of this measure by enlarging upon the glory of eminent seats of learning, upon the benefits to be derived to the cause of humanity and religion from Colleges and Universities—by enforcing and illustrating that section of the Constitution of Massachusetts set forth in the Report of the Committee maintaining that the "encouragement of Arts and Sciences and all good literature, tends to the honor of God, the advantage of the Christian religion and the great benefit of this, and the other United States of America." He preferred another line of argument. He stood there not to plead the cause of the Colleges but the cause of the people, to take the part of those of his constituents who were in humble circumstances. The House had now an opportunity to confer privileges, inestimable privileges upon the people whose servant it was; and if it refused to take advantage of these opportunities it would be held responsible, for the neglect of the best opportunities of the people of Massachusetts, to all coming generations.

He did not ask favors for the colleges, but demanded what he deemed essential for the best interests of the Constitution. He did not beg alms, but spoke frankly what he believed to be the obligations of the Legislature. On this ground only he based his argument. The colleges could get along without the aid of the State, and could survive the neglect. The House could bestow incalculable advantages, but the colleges could live without its help, and survive, if it must be, its neglect. It could do much to benefit them, but nothing, absolutely nothing, to harm them. Their friends must make all efforts to preserve to their sons the blessings and benefits of a collegiate education, they must stand by them, and in adversity or prosperity, never abandon them. The rich could take care of themselves, and those who were not rich would do all they could under the favor of Divine Providence, to secure the blessings of Education to their children. But who was to take care of the people? Who had sworn to take care of them? Had not the House sworn to support the Constitution and to support its best interests?

The single question to be settled was this: Had the people at large an interest in the colleges? Had their constituents generally, the farmer, the mechanic, the laboring man, an interest in this question? The rich could enjoy the advantages of a collegiate education in spite of all the House could do to prevent it; but it was desirable that others, that those in moderate circumstances—that the people generally, the whole body of the people—should be brought within the reach of college privileges. He would not waste words to describe the consequences which would ensue if these advantages were confined to the rich and the great. He would not dwell upon these consequences, fatal to liberty, if they should ever be developed. If one could fancy a person so traitorous and insane as to advocate the overthrow of liberty, and the establishment of monarchy or anarchy here, or the introduction of an aristocracy, the only course he could adopt would be to leave to the rich and influential these privileges, and to keep all the talents and eloquence of the people under the bondage of an inferior education.

No State could prosper, no government could

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stand where the highest places were not illumined by the light of intelligence drawn from the people. If the farmers, mechanics, and laboring men of the State were true to their dearest interests, they would cause, through their representatives, the superfluous wealth of the commonwealth to be so directed as to lower the cost of collegiate education, and lay open the advantages of a university to their sons.

Mr. Upham said that this train of thought was always excited in his mind by a visit to a country graveyard, and he quoted from Gray's Elegy the well known stanzas describing the existence of unknown virtue and genius. He went on to say that it was not only in the grave yard that he felt such thoughts as these. "They rise in my breast," he said, "whenever I look in upon a country school room. In the bright eyes, and ample brows, and expressive countenances of the little children gathered there, I behold the gifts of Heaven, which, if favored by the policy and wisdom of man, would, in their generous cultivation, and full development, by discoveries in science and achievements of learning and eloquence, scatter plenty and glory over a smiling land. I say to myself, here are talents which, in all probability, in most, if not all cases, will never be developed beyond the sphere of rudimental knowledge, but which, if the temple of learning and science were open to them, would contribute most effectually to accelerate the progress of the country and the race. And when such thoughts are awakening my soul to sensibility, I am prepared to appreciate, with grateful admiration, any agency that will open a wide and easy pathway from that secluded school-room, hidden beneath the shades of the remotest vallies of the Commonwealth, to the highest departments of learning, and the loftiest summits of science.

The Government of Massachusetts is bound, Mr. Speaker, in honor and in morals, to open such a path-way. It is a duty that flows necessarily from what she has done, and is doing.—The educational policy of Massachusetts, in reference to which no man will ever dare to suggest a retrograde movement, binds the Legislature to open the colleges to her sons. You have awakened a wide-spread thirst for knowledge, and it will be cruel, while the magical wand is in your hands, not to touch the rock, that the living waters may gush out. By your common schools, and your normal schools, by the machinery of your Board of Education, and especially by the glowing eloquence of its late Secretary whom, for the last twelve years, you have been sending from county to county, and from hamlet to hamlet, waving aloft the sacred "Oriflamme" of truth, and summoning every soul to attain and enjoy it, you have thus kindled the celestial fire in the breasts of the young, and it would be injurious now to smother its struggling flames beneath the ashes of your neglect.

The real question, and the only remaining one, is this—If the people have an interest in the Colleges, how are we, the trustees of that interest, to secure it to them? How are we to give them access to the Colleges! Here are the Colleges, in the bosom of the State—they are within our jurisdiction—they are a portion of our constituency. How are we to bring the whole people effectually to partake of their advantages! There is no other way in which this can be done—in which you can bring the Colleges within the reach of our constituents generally, of the farmers, mechanics, and laboring men of Massachusetts, than by extending to them your bounty, in the form now proposed. I believe that it transcends the wisdom or the art of man, to devise any other way. If you possessed the power, by an arbitrary legislative act, to ordain a reduction of their tuition fees, its exercise would have no other effect than to cripple their action and destroy their usefulness.—On the motion of the distinguished member from Groton, (Mr. Boutwell,) a joint committee has been raised, this session, to inquire into the degree of power the Legislature can exercise over Harvard University. That Committee, of which I am a member, has not yet reported. Their report, we may be sure, from the learning and ability of the chairman of the joint committee, (Mr. Giles, of the Senate) will present a just and a true view of the question.—I may, perhaps, without impropriety, so far indulge in conjecture, in reference to the details of that report, as to express the opinion that it will show that the Legislature possesses as much power over that College as is consistent with the principles of a free government, and the best interests of a seat of learning. I feel authorized to predict that it will show that, as a Legislature, we have as much power as any wise men can ask, and more than any wise man would wish to have exercised. The only intruments by which we can pry open the portals of the Colleges to the people, are bars of gold. One of the significant fables of classic mythology reveals to us the path of duty. We must descend in golden showers into the bosom of our Colleges, if we wish to win them to the love and enjoyment of the people.

The man who has but little besides his family and his vote, when he understands the question will demand the adoption of the policy indicated in the Bill before the House. It is the tendency of the legislation of this State—and we have done much to carry it out during the present session—to give up the common Schools fully and entirely to the control of the people. By their vote, in the Districts, they can make them what they will. The poor man who has a family, and a vote, says to us,—"If the State has money to spare, let it not be appropriated, beyond the limit now fixed by law, to the common schools—that would be no benefit to me, but only to the wealthier tax-payers in my District, and to their honor be it known, they do not ask for it; they are willing to bear their share of any tax which I and my neighbors, by our votes, may assess, to build or furnish the School House, or in any way to improve the Schools.—For the State to devise any more of its wealth upon the common schools would be throwing away resources which, if wisely applied, would do all that society can do to elevate the condition of the poor man. I would not thank you for the aid of the State in support of the common schools. My vote is all that is needed to take care of them, and to secure to my family all the benefits to be derived from them; but among my boys there is one whose soul is attuned to the highest aims, whose luxury is his book, and who longs and pines for science and knowledge. Open to him the doors of the colleges. So dispense the accumulating funds of the State as to cheapen the cost of a collegiate education. This you can do, this is all you can do, for me, and I demand it of you. This is the way, and the only way, in which you, the representatives of the people, can bring me, and men like me, into a true equality with the rich and great."

Such is the language which the great body of the people, when they understand this subject,—and in Massachusetts it does not take them long to understand any subject that affects their welfare and rights—will address to us, whom they have sent here to guard and promote their interests.

It is true that several years will pass before the Bill, now pending, if it should become a law, will go into effect. But this is a real advantage, under the circumstances. There will be ample opportunity for reconsideration, amendment, or repeal, if in the mean while a plan, more conducive to the welfare of the people, should be devised. If, however, we pass it, and it stands unaltered, from year to year, it will enter upon its operation under the most favorable auspices, and with the strongest assurance of being permanently sustained by the judgment and will of the people. If we pass it, the colleges will be inspired with new life—the friends of learning and science will praise and bless us throughout the length and breadth of the land—and when the members of this House returns to his family, he may take his infant son upon his knee, and feel assured that he has provided for him an opportunity and a privilege that will place him on a level with the most favored sons of fortune. If the promise of his childhood should be confirmed by the development of his youth, he may, (although his father, if a father he then shall have, like many of us on this floor, may be able to aid him in his aspirations,) after passing through the primary school and the common school, finding the doors of the colleges opened wide, by this Bill, to receive him, enter upon a career that will at last give him rank with the brightest ornaments of a New England Education, in our day, with a CHOATE, an EVERETT, or a MANN, a HITCHCOCK, a HOPKINS, or a SPARKS.

By bringing the colleges, as we propose, under the oversight of the Board of Education, we design to gather into one combined and harmonious system, the whole educational organization of the Commonwealth. From the broad base of the primary schools the pyramid will rise, through Common Schools, and Grammar Schools, and Normal Schools, and Colleges, until its apex vanishes in the skies of highest science and philosophy. The Patriarch, in his dream, beheld a ladder set upon the earth, and the top of it reached unto Heaven, and, behold! the angels of God ascending and descending upon it! If we can raise a structure, resting upon the rudiments of knowledge, and lifting its head into the most elevated regions of learning, so that the whole intellect and genius of the State shall ascend and descend upon it, then, like the Patriarch, when he waked from the visions of the night, we may exclaim, "Surely, the Lord is in this place, and his favor and blessing will be upon us and our children!"

I avoid, Mr. Speaker, the details of the argument. They have been arrayed in all their strength, in the masterly Report of my colleague from Boston, (Mr. Motley), and I also refrain from anticipating objections. Let them be met as they come. It is, Sir, my earnest hope that *this* Legislature will sanction the measure before them. It is my confident assurance that the intelligence of the people of Massachusetts will, sooner or later, demand it; and that, if we loose, some future Legislature will win, the glory of securing to the gifted poor, a free passport to the highest spheres of education, and of drawing forth, for the service and embellishment of the Commonwealth, the genius and talent, more precious than all the gold of the East or the West, that are hidden in the minds of her children.

CHRISTIAN REGISTER

BOSTON, SATURDAY, APRIL 28, 1849.

PROOF TEXTS IN RELATION TO THE DEITY OF CHRIST.

In the investigation which we still continue, we would express a desire to be considered not as concerned merely with the author of the work entitled "God in Christ"—not even as comparing views with him—nor as showing how *Unitarians* view this or that controverted text—but as presenting certain great affirmations of our Lord and his apostles, for the intuitive spiritual eye to behold, after freeing them from logical fallacies and old theological associations, and difficulties perhaps arising from the language in which the truths are conveyed.

The first of Dr. Bushnell's eleven arguments we examined last week. We now consider the remainder.

"2. The miraculous birth of Christ is either a fable, or else it denotes the entrance into humanity of something that is distinct from it. This argument holds only with those who admit the truth of the history—a question which cannot be argued here. I will only say that this event of history, so flippantly rejected by some, has, to me, the profoundest air of verity; setting forth, as it does, in the most artless form, that which corresponds philosophically with the doctrine of a divine incarnation elsewhere advanced. If God were ever to be incarnate in the world, in what other manner, so natural, beautiful, and real, could He enter into the life of the race!

Not the "birth," but the *conception* of Jesus was miraculous. Admitting and affirming the truth of the history of the miraculous conception, the fact that he was "born of woman" denotes that he was a "man."

3. The incarnation itself plainly asserted.—'The Word was made flesh.' 'That which we have seen with our eyes, which we have looked upon, which our hands have handled of the word of Life.' 'He that was in the form of God, and was made in fashion as a man.' Who can imagine, without great violence, that language of this nature is applicable to any mere man? To make it even supportable, the man, so called, must be different from all other men, to such a degree that you may far more easily doubt his humanity than his divinity.

The affirmation that "the Word was made flesh," of course cannot be understood literally: for then it would assert that the Word was turned into flesh—it would be the doctrine of transubstantiation; change of substance, not of one kind of matter into another, but *spirit* into matter. It must obviously be taken in a qualified sense. In what sense, then? We read, in immediate connexion, that the Word made flesh was "the unbegotten of the Father, full of grace and truth"—a production, creation of God, therefore, not God *become* something—a *presentation* of the Divine character—divine grace and truth presented through a human person. How easily and naturally this accords with St. Paul's view in 2 Cor. iv., 6,—"the glory of God in the face of Jesus Christ." To turn again to the first chapter of St. John's Gospel: it reads in immediate connexion with the affirmation that "the word was made flesh," "the only begotten Son who is in the bosom of the Father, he hath declared him." And how declared him? Says the Psalmist, "The heavens declare the glory of God ...day unto day uttereth speech, and night unto night showeth knowledge." Dr. Bushnell shall help us to the fuller significance of this. We have twice quoted a passage which, repeated for the tenth time, will please.

"There is a *logos* (word) in the forms of things; the outer world is itself an organ throughout of Intelligence"—and "we are thus set directly confronting God the universal author," who "stands *expressed* everywhere, so that turn whichsoever way we please, we behold the outlooking of his intelligence."

It is the outlooking of the same Being through Christ, only the more clear and glorious as Christ is more than one of the *things* of this outer world; for he is a human *mind*. In him, immeasurably more than in the world, we are set directly confronting God, "no more to hunt for him by curious arguments and subtle deductions. No series of Bridgewater treatises, piled even to the moon, could give a proof of God so immediate, complete, and conclusive." Is Christ then God? Dr. Bushnell cannot consistently say this except on the pantheistic ground that the outer world, which expresses God, is God. Is the text, the word made flesh, divested of its significance by our interpretation? Let Dr. Bushnell answer:

"In such a view of the world and its objects, there is an amazing fund of inspiration elsewhere not to be found. The holding of such a view is, in fact, sufficient of itself to change a man's intellectual capacities and destiny."

If this can be said in respect to the outer world, how much more of Christ! And this *is* the view to take of him, his character, his teachings, his entire development as a perfect man and the Son of God. This organ of divine intelligence has been placed in the midst of men, so that they could see it, and handle it, as it were a thing of this "outer world." The "logos in the forms of things", in the mute, silent expressions of Divine Intelligence, becomes a *living* Word in Jesus Christ—and the beholder is "changed into the same image from glory to glory by the Spirit of the Lord"—the very Spirit emanating from the object of glory beheld.

In regard to the phrase, "in the form of God," surely to say that Christ was in the *form* of God is sufficient to denote that he was not God himself. And it is explained in the corresponding clause, "form of a servant," or slave. He was in the form of a servant, in that he was "among his disciples as one that serveth." He was in the form of God in that he performed the works of God, who wrought by him. We behold him glorious as the Son of God, great in character and power, yet lowly in demeanor. This is the significance this the intuition of him, and hence the exhortation, "Let the same mind be in you." And how impressive the lesson!

4. What is said of the import, or the contents of his person, in passages like these. 'In whom dwelt all the fullness of the Godhead bodily.' 'The church which is his body, the fullness of him that is all in all.' 'The express image of His person.' 'The image of the invisible God.' 'Complete in Him which is the Head of all principality and power.' How expressions of this nature, transcending so manifestly all human measures, can yet be interpreted so as to consist with the simple humanity of Jesus, I willingly confess my inability to conceive.

St. Paul prays for the Christians of Ephesus, that they "might be filled with all the fullness of God," Surely it would have expressed no more if he had prayed that the fulness of the Godhead might dwell in them bodily. What then does one prove of the Deity of Christ, more than the other would prove the Deity of the Ephesians? Beholding as *fact* in Christ, what Paul prayed that the Ephesian Christians might become, do we not see glory to satisfy the spiritual eye? And is it not the full significance of the language?

"The Church, the body of Christ, the fulness of Him," &c., is another form of Christ's own words—"I in them, Thou in me."

Christ is the image of God, only in a higher degree, as man also is the image and glory of God.

Christ the Head of all principality and power, is explained very clearly in Eph., 1; 20, 22. "Which he" ["the God of our Lord Jesus Christ"] "wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power.....and gave him to be the head over all things to the Church." We are "complete in him," (Col. ii. 10,) as the context shows, in that we need no circumcision, no Jewish ceremonial, besides him. In him, in his gospel, resides all adequate power to save.

5. What Christ himself declares concerning his relations to the Father. 'I and the Father that sent me.' 'Ye neither know me nor my Father.' 'That which I have seen with my Father.' 'The Father is in me and I in him.' 'He that hath seen me hath seen the Father.' How can we imagine any mere man of our race daring to use language like this concerning himself and God! Nay, he even goes beyond any one of the expressions here cited. He has the audacity (for what else can we call it, regarding him simply as a man!) to promise that he and the Father—they two—will come to men together, and be spiritually manifest in them—"we will come unto him and make our abode with him."

6. The negatives he uses concerning himself, as related to the Father, are even more convincing still, if possible. Thus, when he says—'my Father is greater than I,'—how preposterous for any mere human being of our race to be gravely telling the world that God is greater than he is! So, also, it is often argued from those numerous expressions of Christ, in which he calls himself the 'Son of Man,' that he there concedes his humanity. Undoubtedly he does, (for he does not appear to use the language in the lighter significance of the old prophets,) but what kind of being is this who is *conceding* his humanity? Could there be displayed, by any human creature, a bolder stretch of presumption than to declare that God is superior to him, or to call himself 'the Son of Man' by condescension!

7. "Christ assumes a relation to the world which is most offensive, on the supposition that he is a merely human being. Nor does it mitigate, in the least, the egregious want of modesty displayed in his attitude, to say that he was specially inspired; for, in all other cases, the inspiration of the man has made him humbler in spirit than he was before—made him even to sigh before the purity of God—'Woe is me, for I am a man of unclean lips!' Imagine, now a human being, one of ourselves, coming forth and declaring to the race—'I am the light of the world.' 'I am the way, the truth, and the life.' 'I am the living bread that came down from heaven.' 'No man cometh unto the Father but by me.' What greater effrontery could be conceived!

There are expressions of sentiment the propriety of which, on other supposition than that Christ is God, must perhaps be decided from one's point of view, or his state of feeling. Coleridge has said, before Dr. Bushnell, that it would have been preposterous for Christ, unless he was God, to say, "my Father is greater than I." But we have viewed it as one of Coleridge's extravagancies, and Dr. Bushnell's utterance of it after him, does not make it any less extravagant. St. John could say, "God is greater than our heart, and knoweth all things." We apprehend that these things will be intelligible just in measure as one exercises the filial spirit, and can say, "Abba Father." Placing ourselves as in the bosom of Jesus, and hearing his utterances as of one who in his humanity lay in the bosom of the Father, his words sound most natural, and filial, and yet most reverential. Is it a bold stretch of presumption for a human creature to declare that God is superior to him? Let a case be supposed. A timid, confiding child draws near to his father, a companion to his friend, a wife to her husband, in time of peril. All the confidence they can exercise does not repress alarm and sorrow in those timid hearts. The father, or friend, or husband—he in whom confidence is reposed as one superior and able to defend—seeks to comfort and assure them. He sees that they look to *him* for protection. How beautiful, and holy, and natural would it be to say, under such circumstances, "God is greater than I." My Father and your Father, my God and your God, is greater than I. *He* will succor. Confide in Him. Let not your heart be troubled.

The concluding part of argument sixth, in which the author assumes that the asserters of Christ's real humanity *concede* it, and then argues from the *concession* that it is a bold stretch of presumption for Christ to call himself the Son of man by *condescension*, is a singular etymological mistake.

8. Christ assumes his own sinlessness, saying—'which of you convinceth me of sin?'—never confessing a fault, never asking pardon for any transgression. His sinlessness, too, is generally conceded by those who hold his simple humanity. But what is it to be human, but to have a tentative nature—one that learns the import of things, and especially of good and evil by experiment? Accordingly, if the man Jesus never makes the experiment of sin, it must be because the divine is so far uppermost in him as to suspend the proper manhood of his person. He does not any longer act the man; practically speaking, the man sleeps in him. It is as if the man were not there, and, judging only from the sinlessness of his life, we should make no account of the human element in his nature. He acts the divine, not the human, and the only true reality in him, as far as moral conduct is concerned, is the divine. Set in connection with this conclusion, the universal unqualified, determination of the race never to believe in a perfect man—always to assume the fallibility and imperfection of every human being—and the sinlessness of Jesus becomes, itself, a stubborn evidence of his superhuman character.

This argument rests on a singular and absurd definition of humanity, and then arguing from the definition. But if we accept the definition, that humanity is to have a "tentative nature"—was not Christ "tempted in all points like as we are?" But he was "without sin." And is a tentative nature the proper manhood of man? Does the *tentative* in man *constitute* him a man? Is only that person human, who learns the import of good and evil by experience? What kind of a being is a child, then, before it comes to know good and evil? It is not human, according to Dr. Bushnell, until it sins. But if Jesus never sinned, "his proper manhood must have been suspended." We have no objections to conceding that in so far as Christ's nature was *tentative*, it was suspended by the divine—"God working" in him, in freedom, as he does in man. "to will and to do"—but to say that because the *tentative* was suspended, therefore the *man* sleeps, is to substitute a definition in place of a fact, and to assert that man cannot "work" or "play" as man, except in sinning.

9. We want Jesus as divine, not as human; least of all, do we want Him as the human, still out of humanity and above it, as held by many Unitarians. It is God that we want, to know Him, to be near Him, to have his feeling unbosomed to us. As to the real human, we have enough of that. And, as to the unreal, superhuman human, that is, the human acted wholly by the divine, so as to have no action of its own, save in pretence, what is it to us but a mockery! What can we learn from it? True, we may draw from it the ideal of a beautiful and sinless life, and, in that, there may be a certain power. Still, it is an ideal, presented or conceived only to be despaired of. For this beautiful life, being sinless, is really not human, after all; and *we* cannot have it, unless our nature is overborne and acted wholly by God in the same manner which, alas! is no longer possible, for we are deep in sin already. No! let us have the divine, the deific itself—the very feeling of God, God's own beauty, truth, and love. Then we shall have both the pure ideal of a life, and a power flowing out from God to ingenerate that life in us. God; God is what we want, not a man; God, revealed through man, that we may see His Heart, and hide our guilty nature in the bosom of His love: God so identified with our race, as to signify the possible union and eternal identification of our nature with His.

True, it is God we want—and we have him through the man Christ Jesus. The only begotten Son who is in the bosom of the Father, he hath declared him. We want "the man Christ Jesus" too—just such a mediator between God and man. We have God so identified with our race, in Jesus, as to signify the possible union and eternal identification of our—not "nature", but *character* with His. But the symbol of *Christ verily God*, would show us, in this view, the identity of man with God—mankind become God.

10. As a last evidence on this subject, and one that, in my view, winds up all debate, I add, the holy formula of baptism—'into the name of the Father, Son, and Holy Ghost.' That the Father is God, is conceded, so, also, that the Spirit is God, and then, between these terms on either hand, we have dropped in, *'the Son,'*—a man, we are told, a mere human creature, who is one of ourselves! This, too, in a solemn formula that is appointed for the consecration of a believing soul to God. I am well aware that one or two passages are cited to countenance this very harsh construction, but they are not parallel. But, in this baptismal formula, we have nothing but a mere collocation of names, and one that suffers no dignified, or endurable construction, unless each term is taken to import the real divinity of the subject. It appears evident to me, that our Unitarian brethren impose upon themselves, in the construction they give to this formula, by collecting about the person of Christ associations that do not belong to his proper humanity—associations which really belong to our view of his person, not to theirs. Were they to read—'in the name of the Father, A. B. the carpenter, and the Holy Ghost,' they would be sensible, I think, of some very great violence done to the words by any construction which holds the strict humanity of Christ.

Let us suppose the following rendering of this formula—"I baptize thee into the acknowledgment of one God, the Father, the source of all; of one Lord, the man Christ Jesus, mediator between God and man; of one Spirit of Truth and Holiness by which you are to be led." This we believe to be its signification, and it is full and rich and comprehensive. If the latter clause were to read "into the Truth" instead of the "Holy Spirit," it would not materially affect the significance of the formula, certainly it would not do violence to its character. For the Spirit is a Spirit of Truth. The substitution of the phrase "A. B. the carpenter," is a poor fallacy. It is putting a mechanical employment in place of a moral office! It is a poor attempt to let down one's reverence for dignity of character by holding up an accident of humble condition. "Our Unitarian brethren," says Dr. B., "impose upon themselves by collecting about the person of Christ, associations that do not belong to his proper humanity." Well, then, it belonged to Christ's proper humanity that he was a carpenter!—The tables, however, can be turned. If there is any pertinency in substituting "A. B. the carpenter", then, on the theory that Christ is God, may we say to Dr. B., were he to read in the second clause of his formula, the name of God instead of A.B., "he would be sensible, we think, of some very great violence done to the words by any construction which holds the strict" deity "of Christ."

But taking the formula in the sense above indicated, as signifying that we become sons of the Father, and joint heirs with Christ, and partakers of that holy Spirit which in us is the *power* to become holy, and the *character* acceptable to God—how full and significant it is, beyond any Trinitarian interpretation!

11. It is a fatal objection to the Unitarian theories of this subject, as viewed under the teaching of the scriptures, that God is nowhere represented, or named, as the Father, till after the appearing of Christ. True, He is called a Father, just as He is called a rock, or a tower, but never *the* Father, as in the baptismal formula, and by Christ ordinarily.

It is to be observed, first, that nouns may be definite without the article, by their signification, (as is the case with proper nouns,) and by the possessive pronoun. Secondly, Greek usage requires the definite article before nouns. And thirdly, we have the following examples of the appellation Father:

"Do ye thus requite the Lord? Is not he thy Father that hath bought thee?" Deut. xxii. 6. "He shall cry unto me, Thou art my Father, my God." Ps. xxxix. 26. "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father." Is. lxiii. 16. "But now, O Lord, thou art our Father," Is. lxiv. 8. "Wilt thou not from this time cry unto me, my Father, thou art the guide of my youth?" Jer. iii. 4. "Have we not all one Father?" Malachi ii. 10. Here in Moses, in the Psalms and in the Prophets, is the use of the word Father as definitely as from the lips of Jesus. Here we see the very phraseology of the Lord's Prayer—"Our Father." But were we to concede the peculiarity of the New Testament use of the word Father, Dr. Bushnell's argument would only prove, at the furthest, that Jesus came to reveal the Father, *par eminence*—which, of course, as Unitarians, we maintain.

WARREN ST. CHAPEL.

The Annual meeting of the Association for the support of the Warren St. Chapel was held on Sunday evening last. Hon. James Savage presided. An anthem having been sung by the Choir, and a prayer offered by Rev. N. S. Folsom, Rev. C. F. Barnard read his 12th annual Report. Mr. B. had now been engaged seventeen years in an enterprize, which, commenced in April 1832, the venerated Dr. Tuckerman charged him to make the object and study of his life. His first school had been with Dr. Tuckerman, visiting the poor with him, and studying the causes of poverty and the means of its palliation. It was a large subject. This he had learned, that its chief origin is ignorance. In laboring to remove it, he had sought to promote attendance on the common schools, to prevent vagrancy, and interest parents in the work of education, as well as to increase attendance on the Sunday School. He had sustained sewing schools for girls. Not 1000 out of the 7000 children in the primary schools were learning to sew—and yet how important is this branch of knowledge to their comfort, or even future support. A large number attended the last year, under a superintendant and full corps of teachers, who have given their labors with great constancy and success. Another means of employment were Evening Schools, which were held four evenings in each week, from October to April. There had been an attendance of 127 boys, average 13; and 139 girls, average 16. The average attendance was 200 pupils, and 16 teachers. Mr. B. dwelt on the need of evening schools in the city, and there was hope they would be established under authority of the City Government. He had also sustained *vacation* schools to keep children out of the streets, and prevent vagrancy. These had been well attended.

In his Sunday School, there had been a large attendance—539 children and young persons, under 5 superintendents and 24 teachers. The Chapel attendance was about 400.

Mr. B.'s *festive* services had been noised abroad a good deal, but these were in reality infrequent and formed but a very small part of the instrumentalities and relaxations employed.

He found time still to be a minister at large; and this was no small part of his daily duties. A lady had been associated with him, through whom passed all that was contributed for the temporal relief of the poor. She had visited 300 families. There was some deficit in meeting the entire expenses of the year, which were 2500 dollars. If the Community, said he, will contribute 1500 dollars of our expenses from year to year, we can earn the rest. He closed with a tribute to EDMUND DWIGHT, in whom the Association had lost one of the the earliest and best friends of the cause. The Providence that can removes can replace. With the favor of God, no hope was too high to cherish. With redoubled zeal, said he, let us seek his acceptance and blessing.

The CHAIRMAN, after the reading of the Report was finished, arose and remarked on its fullness and interesting character. He unfolded the nature of the enterpize by presenting the conversation between Jesus and the Jewish lawyer, in which was taught by the parable of the good Samaritan, who is our *neighbor*! Not this or that person alone, but every one who comes within the reach of our aid. Error in respect to the knowledge of our Maker, would be forgiven; but how could *he* inherit eternal life who disregarded his neighbor? Mr. Savage alluded to his consciousness of not having done all he would now desire to have done, and he felt this the more, in his more advanced years. He desired the work to go vigorously on, as indeed he believed it would go on; and better men than he felt himself to be, he had the great satisfaction to believe would come after him, and co-operate in these great and useful labors.

Rev. O. C. Everett moved that the Report be accepted and printed. Mr. E. said that he was present when the Association was first formed, and now, after a few years separation, he was permitted to return and behold it in the midst of its success. He too, had been permitted in his early life to visit with Dr. Tuckerman, and the interest then awakened in his own heart had never died out. Had he not been called elsewhere, he would have rejoiced to have entered the work of the ministry at large. Mr. Everett dwelt on the usefulness of the Warren St. Institution, not only on the objects of its direct ministry and labors, but on those who had shared in performing its labors—its teachers and assistants whose hearts it had drawn forth in consecration to the work of doing good, and blessed them as they blessed others. He believed the Report just read would awaken a deeper interest, by showing people what was really sought and done for the moral and religious improvement of the young.

Hon. STEPHEN FAIRBANKS seconded the motion which had just been made. One feature presented in the Report had struck him with great force. It recognized the necessity of moral and religious instruction in educating the young. It is, said he, an age of inquiry and investigation, of bold speculation and enterprize; and nothing can save us from the perils and the evils that lie in this direction, but an increase of moral and religious influences. Without religion, education may prove not a blessing but a curse. Without established moral principles, our learned men will be dangerous men. Take the young, then, he said; implant in them the first principles of Christian education—not sectarianism—but the teachings of Him who came to guide the feet of mankind into the way of peace. Mr. F. remarked on the value of religion, even as regards only the present life. If, with his own experience and observation of the promise it verifies in relation to the life that now is, he knew that its blessings were to cease at death; if its hopes must be relinquished with his throwing off these mortal vestments, still would he embrace it for what it gives here. But our life shall never end. Live on we must. We cannot be happy in that future life without Christianity—and in this view no language could adequately express the importance of using and diffusing the means of moral and religious improvement, through this and other Christian institutions.

Rev. N. S. Folsom made some remarks in allusion to the *deficit* mentioned in the Report, and to the discouragement sometimes felt under embarrassments and difficulties. If it were the Christian's rule to walk by sight and not by faith, this Association, said Mr. F., had enough to encourage them, in their results, and in the interest manifested by the community in its objects. But the Christian is to walk by faith, not by sight. In every enterprize the time would be sure to come when this rule would be indispensable. Difficulties were needed to develope our full strength—we were the stronger and the better according to our exercise of the principle of faith.

For the Register.

BIGOTRY WITHIN A CHURCH.

We usually speak of bigotry as a rancorous jealousy exercised by sect against sect. But there may be bigotry within sects as well as between them. There are diversities of religious tastes in the same congregation; and this might especially be expected of Unitarians, encouraged as they are freely to think for themselves, and not hooped and banded together by church creeds and denunciations of heresy.—There are differences even of opinion on subordinate topics, particularly in new societies, as so many of ours are, gathered together from all points of the theological compass. There is no harm done by this so long as we are consistent with our fundamental principles and agree to differ. But when we begin to speak of being bound in conscience to contend for conscientious opinions, it is time to ask if they really are opinions at all, and not rather merely tastes. Even the bigotry of contending sects, is it not—if we consider the question soberly—is it not chiefly founded on taste? Much more are the differing shades of opinion in the same denomination and in the same society, resolvable purely into matters of taste. How often are they taken up from profound scientific inquiry, going to the bottom of all the fields of divinity and ethics! It is a good thing if we have had disposition, time and ability and the requisite books for this; but we should each of us ask ourselves, have we had? and if we have not, it should be enough to repeat the old proverb, that there is no disputing about tastes. At least our disputations should be only technically and logically such, tolerant not acrimonious; 'si de gustibus, non cum fustibus.'

But we do not need this advice in our churches about doctrines, I believe, so much as a caution about our individual partialities and preferences on the whole general subject of religion and the modes and principles on which it should be administered. There is great diversity of devotional taste among those who believe precisely alike and acknowledge that they do.—Especially where there is but one church of the same denomination in a place, as is the case with most of ours; and where consequently the congregation must be miscellaneous and heterogeneous, there is always occasion to urge the duty of indulgent judgments and allowance for these opposite tastes. I see more occasion for this every day, and the more so from its not being suspected. Simple and obvious as is the proposition that taste is properly no disputable subject, it is evident that on no views of religion do men dispute so bitterly as on those springing from characteristic tastes. We see this even in Orthodox churches, so called. Men of all creeds will worship together for years in a country village, provided they harmonize in liking the tone and style in which their minister exhibits religion; but let another preacher succeed him of the same opinions but different temperament and cast of feelings, and another little meeting house may be seen going up before long in the neighborhood: and the seceders will imagine possibly that it is a very important distinction of belief carries them off, but it is plain enough to a close observer that it is a mere distinction of taste.

I will specify three different tastes in religion prevailing among us, and plead for more than mutual charity. I will sue for mutual approbation. There is good in all.

First, there are those who would have religion exclusively a practical thing—externally practical. They would have its principles and truths cold but strong as a foundation of granite, for the understanding and conduct to rest upon. Good morality is the only fruit they care for.—They cannot value nor understand any other use of religion, and have no patience with any preaching but the direct enforcement of the social duties. Now this is all very fair to those who like it, and will not be persuaded to like any more of religion. It is without doubt the most valuable part of it to the world; and if but one part could be enjoyed, none but a fanatic could deny it should be this. None but such would tolerate any thing like a sneer at good morals; calling them self righteousness, and presuming legalism, and conceited pretension to merit with God and desert of Heaven, and the filthy rags of human righteousness—and so on. It would seem almost to require insanity to assert that God is not pleased with them and will not reward them, but that, as I have heard preached, on the contrary, the more of them we have, the heavier dead weights they may prove in bearing us down into the gulf of everlasting perdition. And therefore the merely moral religionist does well; and let him not be despised by him that thinks he does better. Perhaps the native constitution of his mind is such that he could see no beauty and could take no interest in any modification of devotion except conscientious rectitude in reverence to the divine authority. He is satisfied to show his faith by his works without caring so much to believe and tremble. He says the Devils are described as doing the believing and the trembling, and yet do not cease to be Devils.

But there is, secondly, the doctrinal religionist. He too has a right to demand occasionally sermons to his taste; and should not be stigmatized as a lover of contention for it. He honestly wants to know the grounds of his faith. His mind is formed for cool reasoning. Nothing else will move him. He must have a logical religion or none at all. And tender consciences of another stamp, too, may quite reasonably desire satisfaction in relation to doctrines about which they see the community in commotion. They may be told in *our* churches that sectarian dogmas are of no practical importance. But they are told elsewhere that they are of vital importance—that there is no good religion without some particular metaphysical tenets about which little is said among us, and that all are false to the Gospel who do not worship where these are preached. It is very natural, therefore, to feel some alarm and to ask for the grounds on which we omit the preaching of these dogmas, as being unscriptural and therefore unnecessary to salvation, and only productive of mutual heartburning, bigotry and spiritual pride. And so we ought to bear with our weak brother who is doubtful about the safety of overlooking sectarian differences. We hate dogmas. Very well, it is one of the most innocent and pardonable kinds of hating in the world. He probably would dispense with them too if he thought it right. It would save him much hard study and some unpleasant feelings. Let not him that argueth about them despise him that argueth not; and let not him that argueth not, judge him that argueth, for God hath received him if he is conscientious in it. It may be only a disputatious angry temper. It may be only a fondness for the excitement of combat, a taste for pugilistic exhibitions—a disposition to receive amusement from hearing ministers of the Prince of peace say hard things against one another. It may be only this, but it also may not be. There was One once who said he came to bring a sword on earth, but was the meekest of peace makers.

But there is another kind of Christian—in the highest sense the truly devoted man—he who loves the sentiment of devotion. It is in his heart as well as in his understanding and outward conduct. His feelings and aspirations and imagination are hallowed and heavenward.—He loves God and Jesus Christ. He delights in thinking of them; and he prefers such discourses as foster this love. For he is well satisfied, the direct and exclusive inculcation of the duties of morality would not impel to their discharge so powerfully as awakening in men pious affections. Let them feel the Father's unquenchable kindness to his sinful children, and gratitude will move to obedience. Let their spirits glow with grateful veneration to Him who died to save them, and they cry "Oh! bleeding Love, thou art the best morality." The challenge has often enough been sent out to the cold moralist of this world, to produce good works, devoted, persevering, selfsacrificing good works, like those which have abounded where the affections of Jesus Christ were preached and morality was seldom mentioned. Let those then who think they cannot kindle in their breasts these feelings, and possibly cannot appreciate, cannot conceive of them, let them at least not wear a curling sneer upon their lip at those who can. Effeminacy they sometimes style all devout emotion, but it is an effeminacy which has nerved martyrs to face torture and death, when the boasted insensibility of prudent moralists could not look upon their terrors. It is asking little of them to allow something to the large party, we may hope, in every church, and a party which promises to be soon much larger by the present hopeful appearances, who want devotional preaching. Surely it is not needed that preachers should all the time exhort a respectable congregation, not to steal, not to murder, not to speak falsely, not to subject themselves to danger of the gallows or the state prison. It would be a poor compliment.—And as little necessary is it often to sound the trumpet of controversy from the pulpit, when the press is a so much more efficient and unexceptionable instrument for that. It is to be assumed that the taste of the majority in every society formed in the name of Christ is for piety. For piety they have built a church. The preaching of piety should seem the preaching of happiness, unless faith and hope and trust in God are saddening thoughts, and the world of bliss to which it points is a world of darkness. H. G. E.

NEW PUBLICATIONS.

Astoria, or Anecdotes of an Enterprise beyond the Rocky Mountains. By Washington Irving. Author's Revised Edition. Complete in one volume. New York: George P. Putnam, 155 Broadway, and 142 Strand, London. 1849. 12 mo. pp. 519.

We have received, through Messrs. Crosby & Nichols, the eighth volume of the fine series of Washington Irving's Works, which Mr. Putnam is issuing. As simply a book of adventures, it possesses an interest not exceeded by any work of the kind ever published. It is penetrated, throughout, with the author's inimitable humor and pathos, and adorned by the graces of his style. He has given it dignity and greatness by interweaving these adventures with a great commercial scheme, planned and conducted by a master spirit—a man who should be known more for his gigantic plans than for his immense wealth. Two expeditions were set on foot, in the year 1810, one by sea and the other by land, for the mouth of the Columbia River. Never was a voyage more graphically described, never were characters found richer in the serio-burlesque, than Captain Thorn and his reckless crew. Most assuredly the sea-life of that company was no monotonous scene.—Leaving the Tonquin, which not long after her arrival met with a tragic fate at the hands of the savages, which is vividly described, Mr. Irving returns and follows the expedition by land. He shows us life in the wilderness far away from civilized society, with all its perils, its exploits, its successes and defeats, its sufferings and rejoicings. The events are comprised within three or four years, and the whole is closed with the unsuccessful termination of Mr. Astor's enterprise.

The day of the hunter and fur-trader is passing away, on the shores of the Pacific and in the forests of the West. The life of enterprise that toiled, and ran its risks there, before civilization has made all things new, cannot but be contemplated with deep interest by us here in the East. A cultivated people in that distant West, will, with the pages of Irving before them, feel still more vividly the contrast of the life that was, with that which shall be manifested around them.

The Philosophy of Religion, By J. D. Morell, A. M., Author of the History of Modern Philosophy, etc. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. 1849. pp. 359. 12 mo.

We have received this volume from Appleton & Co., through Crosby &

is an orthodox dissenting clergyman in England. His "History of Modern Philosophy" has given him an eminent name. That he has high qualifications for the present work, the perusal of it is alone sufficient to satisfy any one. In his Preface he says:—"While philosophy has been the highest recreation, theology has been the serious business of my whole life. If I have felt any deep interest in philosophy at large, it has been derived, *mainly*, from the consciousness of its high importance, as bearing upon the vastest moral and religious interests of mankind."

We have said that Mr. Morell's work is not a new discovery. He thus remarks:—"I am greatly indebted to many of the *philosophical* thinkers of my own and other countries; but if there be one mind whose personality may have impressed itself more than any other upon my own, it is assuredly that of the revered Schleiermacher."

While Mr. Morell does not look for the simplicity of the gospel in our logical systems, he finds a place for these, he defines their province, and shows their uses. His chapters on the Logical and Intuitional Consciousness; on the Essence of Christianity; on Inspiration; on Christian Theology; on Fellowship; on Certitude; will be read by liberal Christian thinkers with great satisfaction. In regard to the uses of Christian Theology, he says:—

"Beset as we are with a thousand repressive influences, it is highly important to strengthen ourselves with every kind of armor against skepticism and indifference. Hence the importance of having Christian truth presented to us in such a form, that we may see its harmony with all the laws of our intellectual being, and have *their* witness to seal its truth on our hearts. Our religious ideas in a complete and connected system appeal to every element in the nature of man—and the intellect of mankind becomes *satisfied* as his heart becomes softened and renewed." p 204, 5.

We very seriously urge, especially our clerical brethren to study this work. Those who read Morell after Bushnell, will probably feel that the latter awakens aspiration, the former is the guide; that Morell grasps firmly what Bushnell rather vaguely feels after; that Bushnell illustrates a remark of Morell as follows:

"Every intuition manifests a *reality* so far as it goes; but when that reality is only perceived dimly and uncertainly, it is impossible to get *such* an expression of it as shall satisfy the requisitions of certitude. The experience of other minds does not, in this case, at once respond to it; there is a coloring in it derived from the idiosyncracies of the individual; and the results drawn from it may depart very widely from the truth." p. 262.

And again; "When the testimony of intuition is blended with a logical inference or definition, there is abundant facility for error to creep in unawares and vitiate the whole result." p 261.

Republican Christianity, or True Liberty as exhibited in the Life, Precepts and early Disciples of the Great Redeemer. By E. L. Magoon, Author of Proverbs for the People, etc., etc. Boston: Gould, Kendall & Lincoln. 1849. pp. 422. 12 mo.

Mr. Magoon has great merit as a popular writer. There is a vigor and graphic power which distinguishes him above many of his contemporaries. Viewed in this light, and not as a philosophical production, his work we freely commend. It does not trouble us that he presents very prominently his own orthodox views of Christianity, while he seems to do it in a liberal spirit. We cannot, however, see their connection with Republicanism, nor does he show it. If we should criticise his style, it is somewhat too declamatory. What will serve to impress in the pulpit will not always produce the same effect in the printed page.

The table of contents is peculiar and striking. It exhibits the work as divided into three parts, each part into five chapters, and each chapter into three divisions. We are inclined to think more pains was taken in condensing here, than in other parts of the volume. Mr. Magoon, it is said, is a son of the anvil, like Elihu Burritt. He seems to like the ringing of the anvil, and sometimes keeps striking with his sledge when the iron has got cold, or a small hammer, would do better. But without dispute, he has a strong right arm.

Old Age—what we make it; a Sermon occasioned by the death of Hon. William Hale, and preached in the Unitarian Meeting House in Dover, Nov. 12, 1848, by John Parkman, Minister of the Unitarian Society in Dover, N. H., Published by request of the Society. Boston: Crosby & Nichols.

Some time since we took an extract from this sermon, as we found it in the columns of the Daily Advertiser. We failed to obtain a copy, until quite recently. Mr. Parkman's text is from Ps. xcii. 14, and the lesson derived from it is, that a happy old age must depend in a great measure upon the use we have made of previous years, by keeping one's youth and manhood free from the stain of vicious indulgence and the sway of violent passions; by early laying the foundations of a good reputation; by the cultivation of the intellectual faculties, and forming habits of enjoying reading; by making one's self beloved and respected in the family circle, and in the community; above all, by being a Christian. We have been greatly interested in following the train of thought pursued by Mr. Parkman, which leads naturally, and impressively, to the fine portrait of Mr. Hale, of which our readers, we doubt not, retain a remembrance. It is an excellent, practical sermon.

A Manual of Morals for Common Schools. Adapted also to the use of Families. Stereotyped edition. Boston: Published by John P. Jewett. Andover: Wm. H. Wardwell. 1849. pp. 212, small 12 mo.

This little work is finding great favor, and it deserves it. We noticed it favorably on its first appearance; it has now reached a stereotype form.

Littell's Living Age. No. 259.

Littell's Living Age, this week, lays before its many readers, as it does every week, the best that the foreign and home market affords, both for the substantial meal and the dessert. See Advertisement.

☞ We had the pleasure, on Wednesday evening last, of assembling with a very large company of gentlemen—between two and three hundred—at the invitation of our excellent fellow-citizen and Christian man, Moses Grant, to meet him in a social manner at the Adams House. It was a very agreeable occasion. Every interest seemed to be represented, every department of useful, active life and employment—religious, philanthropic, educational, political, legal, mercantile, mechanic. The Governor and Lieut. Governor of Massachusetts were there; also the Speaker of our National Congress. We doubt whether at any social gathering, in this or any other city, there was ever an assembly of guests who, however differing in private opinions, were united in such esteem and respect for their host. A band of music enlivened the occasion, and a very elegant, rich supper-table was spread by the gentlemen of the Adams House.

☞ Mr. Solon W. Bush, of the Cambridge Theological School, class 1848, is to be ordained as pastor of the Unitarian Society in Burlington, Vt., on Wednesday, May, 16th. Rev. Dr. Hall of Providence is to preach the Sermon.

Testimony to the efficacy of our Meetings. The following is from A. D., to whom the Register was indebted for some of its reports of the Union Meetings, and who himself has done much, by his reports in various papers, to create the interest in the community of which he speaks. He is an orthodox clergyman, not now preaching, and a gentleman of high respectability and Christian worth. We suppose we violate no principle of delicacy or of right, in filling out the initials with Rev. Austin Dickinson.

"It is very rare, among any denomination, to witness large meetings of this character sustained for three months with so high a degree of interest; and none can have marked their progress and the interest they have created in the community at large, without hope, that the good effects may be lasting, and that by many this season of awakening may be remembered with gratitude, "when the heavens shall be no more." The time is coming, it may be hoped, when the talented, the eloquent, the influential of every profession, will make the discovery, that christianity, in all its sublime relations; affords themes of interest, compared with which, the ordinary objects of ambition sink into insignificance."

RELIGIOUS INTELLIGENCE.

New Type of Unitarianism.—Under this head, our excellent old friend, Rev. Mr. Gildersleeve, editor of the Watchman and Observer, Richmond Va., introduces one of A. D's reports of the Union religious meetings as follows:—

"Our Boston correspondent has furnished us a sketch of another of the Conferences, in which Unitarianism has appeared in a character differing widely from that which it has been accustomed to bear—so much so, that on reading of its peculiar devotional spirit—we have been reminded of the inquiry 'Is Saul among the Prophets!'"

Re-Conversion. Rev. Pierce Connelly, a native of America, has lately renounced the Catholic faith in Ireland. He was once a Presbyterian clergyman in this country, then became High Churchman, then Roman Catholic. He undertook, it is stated, a mission to Rome on Lord Shrewsbury's behalf when engaged in controversy with the Popish clergy of Ireland. He was a married man, and is now taking steps to be re-united to his wife, who is at present the superior of a convent, having followed his example in the renunciation of Protestantism.

The Rev. Mr. Hadley, the minister at large recently appointed in Portland, will open soon an evening school, for the instruction of all of both sexes, who have not the opportunity of attending the day schools, by reason of their employment or other causes. The instruction to be free, and given to the sexes separately on different evenings in the week.

The "Evening Free School" in this city, will close about the 1st of May. [Salem Reg.

Religious Anniversaries.—The Religious anniversaries of New York, embracing about twenty large benevolent societies, commence on Monday, the 7th of May, to continue through the week. The Boston anniversaries, of a similar character, commence Monday, the 28th of May, to continue most of the week.

Colleague to Dr. Nott.—Rev George J. Harrison was ordained March 13, at Franklin, Conn., as colleague pastor with Dr. Nott.—The services occurred on the 67th anniversary of Dr. Nott's settlement. There is not in the church or society a single man living, who remembers Dr. Nott's ordination. Dr. Nott has continued to discharge all the duties of his office until about a year since. Mr. Harrison is the only candidate that has been employed by the people, and he was elected with entire unanimity.

A Starving Confessor. Some of the papers have been charging the Foreign Mission Committee of the P. E. Church with attempts "to ruin the Mission at Constantinople, and to add to Bishop Southgate's title *martyr*, as they have long since made him *confessor*, having undertaken to starve him out." The process by which this martydom is effected, is stated in a "memorandum" published in the Episcopal Recorder: "Amount remitted to Bishop Southgate from 15th June, 1848, to 5th February, 1849, $1,941.19; amount required to 15th June next which ought to be remitted at once, $2,-000; amount actually paid to Bishop Southgate, for the year ending 1st January, 1849, $4,-006.50." Such a mode of martyring a man is rather novel. Death under those circumstances must be more *lingering* than *painful*. [Zion's Herald.

Church Building.—The Protestant Episcopalians have recently built a church in Philadelphia, in the decorated style of the thirteenth and fourteenth centuries. The Recorder says:—"An unusual feature in this church is, that neither paint nor plaster are to be used for its construction, the inside walls being all lined with stone, and all the wood work is to be of solid oak. Neither was the church edifice built by subscription: a few churchmen (not more than five or six) advanced the necessary funds to complete it, with the exception of tower and spire. Their contract with the architect is $30,-000, including the entire completion of the building and appurtenances, excepting the organ."

Half Century Clergymen.—Eight Congregational clergymen in Massachusetts, and five in Connecticut, have already retained their pastoral connection with the same church over half a century.

The Catholic College at Worcester.—It is known that this college has applied for incorporation, and that the Legislature have not yet granted the petition. Says the Republican:—

It ought to be known that if this college would accept of a charter corresponding to those of similar institutions in the Commonwealth, there would be no objections to granting it. It was offered a transcript of the charter either of Williams or Amherst College, which was declined. Whether "religious liberty" requires the conferring of extraordinary privileges on any one sect, we may be permitted to question. Certainly, it is the first time a College has applied for incorporation in Massachusetts, whose regulations exclude from it all but the professors of one religious faith, and the Legislature does well to pause before entertaining favorably such a petition.

The bill was rejected in the House, Wednesday, by a vote of 117 to 84.

The Catholic Church and Slavery.—A writer in the Louisville Journal over the signature of "inquirer," speaking of the influence exercised by the Catholic Church of the Middle Ages towards bringing about the removal of serfism, or white slavery, quotes the following passage from Macaulay's late History.

"When the dying slaveholder asked for the last sacraments, his spiritual attendants regularly adjured him, as he loved his soul, to emancipate his brethren, for whom Christ died. So successfully had the Church used her formidable machinery, that, before the reformation came, she had infranchised almost all the bondmen in the kingdom (England) except her own, who, to do her justice, seemed to have been tenderly treated"

GENERAL INTELLIGENCE.

Adventurers to California. The impossibility of obtaining passage from Panama to San Francisco, and the great expenses, have induced many to return from that place to the States. Six or eight of the Worcester adventurers have reached home, and they report that others will follow them. On the 15th of March, there were 800 at Panama, and 550 at Chagres.

Death of Adventurers. The calamities attendant on new and distant expeditions are beginning to appear. While they may be no argument against the end sought, or the enterprize by which our Pacific shores are filling up, they show the fallacy of human hopes, the sacrifice by which good is secured, the toil and suffering by which civilization is carried forward. We felt this on reading Col. Fremont's late letters, which our readers will find on the fourth page. We have felt it on reading the accounts of the dispersion of Col. Webb's company, by the cholera. This company, led by a son of Col. Webb of the Courier and Inquirer, containing young men from the best and highest families of New York city, and among them a son of Audubon, had reached the Rio Grande when this awful pestilence attacked them. Eight having died, Col. Webb proceeded with several to go up the River *Roma*, purchase mules, and prepare for the further prosecution of the journey—leaving Mr. Audubon in charge with the rest at their encampment. Mr. Audubon was also attacked with the cholera, and during his illness his saddle bags, which contained 12,000 dollars (he was treasurer of the company) was placed for safety with the bar-keeper of the hotel at the *rancho* where they were—who with a comrade buried the money in different places, with the intention not to give it up, but who, being attacked with cholera, and under fear of death, disclosed where a portion of it was buried. Only 4000 dollars had been recovered.

The company, dissatisfied with their leader, had disbanded. Fifteen adhered to Col. Webb. Seventeen returned, and reached New Orleans, March 29. Forty under Lieut. Audubon proceeded on their way. At the last accounts, Col. Webb had been attacked, and was confined to his bed; another of his company had died; but they expected to be able to resume their journey in ten days.

Every mail brings news of fresh disasters. Letters received in Marblehead on Saturday last, says the Salem Register of April 23, "contains most unwelcome intelligence to the friends of those who left that town for California by the Rio Grande route.—They bring tidings of the sudden death, by cholera, of Mr. Nathaniel R. Blaney, the leader of the expedition, which is therefore broken up, and the survivors, seven in number, are on their return to New England. The company sailed from New York, early in March, in the Peerless."

Quarrels between Mexicans and California Adventurers. At Irapauto, a city of 8000 inhabitants, and 8 days from Mexico, March 7, Charles Dunham, from near Hartford Ct., refused to pay a sum charged him for breakfast. An appeal was made to the *Alcade* who ordered him to pay. He refused and put spurs to his horse, when he was fired upon by the soldiers and shot dead. A general attack on the Americans commenced, but no more were killed. The commander of a California expedition, from Buffalo, writes home, that all but two or three in his company *would be glad of an attack*. With such a predisposition on the part of adventurers, many collisions will be recorded.

Transylvania University. Rev. Dr. Bascom has resigned his office in this Institution.

History of the U. S.—The Republican says—"We are happy to know that Mr. Bancroft has been most successful, during his residence in England and in his visit to Paris, in obtaining materials of unexpected importance for the history of the American Revolution. The leisure which he will now have, will be devoted, as we understand, to the completion of this great work."

Fourth of July Orator.—*J. Lothrop Motley*, Esq., author of "Merry Mount," &c., has been invited to deliver the address before the Boston City Authorities on the Fourth of July ensuing.

Father Mathew.—Advices received by the last steamer state that Father Mathew was expected in Liverpool about the latter part of the present month *en route* for America. We see it stated that this distinguished advocate of temperance has recently become quite wealthy, by inheriting a property known as the Castle Lake distillery. He broke up the concern, and it is now rented as a corn mill.

Immigrants at New York.—The number of immigrants which arrived at New York during the first three months of the present year, was 26,-716—an increase of 11,389, or 75 per cent, as compared with arrivals during the first quarter of last year.

Inauguration of President Sparks.—We understand that it has been decided that the public ceremonies of the inauguration of Mr. Sparks, as President of Harvard University, shall take place in the latter part of the month of June.—The annual Commencement exercises are in future to be on the fourth Wednesday of July, instead of the fourth Wednesday of August, as has been the practice for many years. [Cambridge Chronicle.

John B. Felton of the class of 1847, and a brother of Prof. Felton, has been appointed to deliver the poem before the Phi Beta Kappa of Harvard University, in July next.

The Death Penalty.—In the house, the special committee has reported a bill abolishing capital punishment, except for murder in the first degree, viz:—premeditated wilful killing, or killing when engaged in the commission of treason, arson, or other offences now capital. On 24th inst., the bill passed to a second reading, yeas 151; nays 39.

Ladies, ho, for California!—Mrs. Farnham's Expedition, says the New York Mirror, has received the sanction and been recommended by many of our most distinguished citizens, among whom are Judge Edmunds, and Wm. C. Bryant.—Mrs. F. has returned from her visit to Boston where she was very successful, and she is at present engaged in making her final preparations for embarking in the fine ship Angelique, which has been engaged and suitably fitted up for the reception of the ladies who are to accompany her. No one is to be admitted under twenty five years of age, nor unless they can produce testimonials of good character from the clergyman of the place from which they emigrate. The expedition is to sail this month.

☞ Cyrus Pierce, principal of the State Normal School at West Newton, has resigned his office, and his resignation has been accepted by the Board of Education.

☞ It is estimated that 15,000 people visited Jones, Ball & Poor's store on Monday evening from 7 until 11 o'clock.

India. Dates to the 4th of March state that another battle had been fought near Guzera, between the British and Sikh forces, in which the latter were defeated, but the details had not been received. From the 6th to the 12th various skirmishes took place, but without any serious encounter. On the 12th the Sikhs retreated toward the Chenaub, which they were prevented from crossing by the Bombay division under Gen. Whish. On the following day the two British divisions having effected a junction, Lord Gough succeeded in bringing the enemy to a battle in the open field, near the city of Guzerat, in which the Sikhs were completely routed, leaving a great portion of their guns and ammunition, as well as their standing camp in the possession of their conquerors.

The Minister at Sweden. The New York Express learns authoritatively that one of the first acts of the new administration was the recall of Mr. Ellsworth from Stockholm. It was but a recall at first, but the charges against him of smuggling became so strong, and were so well sustained, that it immediately became a dismissal.

☞ Book and Pamphlet Society.—The Annual Meeting of the Book and Pamphlet Society for choice of Officers for the ensuing year, will be held Monday, April 30th, at 3½ o'clock, P. M., at No. 124 Washington st.

a28 S. G. SIMPKINS, Rec. Sec'ry.

☞ A Card. The subscriber would gratefully tender his best acknowledgments to the kind friends, who have favored him with their names as subscribers to the book he intended to publish, assuring them that physical inability alone has hitherto prevented, and he fears will still continue to prevent him from bringing it before the public. Several generous friends having paid in advance, expressed a wish not to have the money refunded. And, to those, who have not thus expressed themselves, he begs to say that he intends calling on them, if God permits, early next June, and thankfully repay them what they have advanced.

Stow, April 17, 1849. M. HARDING.

☞ May Morning. The Ladies of the Bulfinch Street Society, (Rev. Mr. Gray's,) will hold a sale of valuable and useful articles, at Cochituate Hall, Tremont Street, on Tuesday, May 1st, and continuing through that and the following day and evening. april21

☞ The Middlesex North Association, will hold their Annual Meeting at Rev. Mr. Bates' in Stow, on Wednesday, May 2d, at 10 o'clock, A. M.

april21 JOS. C. SMITH, Scribe.

☞ May-morning; Breakfast at Lyceum Hall, Dorchester, for the benefit of the Prisoners' Friend Association, for the aid of discharged female convicts.

The Ladies of Dorchester will prepare a Breakfast at Lyceum Hall (near the Rev. Mr. Hall's Church) at which they will be glad to see their friends. The proceeds are to be applied in aid of the above named charity.

Donations of Flowers and Bouquets will be thankfully accepted and may be sent to the Hall on the day previous. april21

☞ Notice. A lecture on Boodhism will be delivered next Sunday evening, in the Freeman Place Chapel, by James F. Clarke, at 7½ o'clock. a28

MARRIAGES.

In this city, 18th inst, John H. Robinson, M. D., of Charlestown to Miss Mary E. Waite of Leicester, Mass.

In Roxbury, 17th inst, Henry L. Lambert, Esq., to Miss Abba W. Means, both of Salem.

In Chester, N. H., Mr Frederick Kimball of Salem to Miss Adeline E., daughter of Mr David Messer, formerly of Danvers.

In Keene, N. H., 16th inst, by Rev T. S. Barstow, M. S. Proctor, Esq., of the Marlboro' Hotel, to Miss Maria Towne of K.

In Worcester, 18th inst, by Rev A. Hill, Mr J. C. Otis to Miss Mary E. Kellett, all of that city.

In Providence, 11th inst, Mr Charles F. Wells, late of Boston, to Miss Augusta Snelling.

At Saratoga Springs, 16th inst, by Rev Dr Wayland of Brown University, Thomas M. North, Esq., of New York to Miss Mary Allen Wayland, grand-daughter of the late Rev Francis Wayland of Saratoga Springs.

In New York, 17th inst, by Rev Cornelius Roosevelt Duffie, Melancthon Woolsey Borland, eldest son of John Borland, Esq., of Boston, to Julia, daughter of Isaac Gibson, of N. Y.

DEATHS.

In this city, 23d inst, at the Tremont House, Jonas H. Whitcomb, Esq., 38.

23d inst, Mrs Sarah, relict of the late Ammi R. Smith, Esq., of Ipswich, 76.

18th inst, Mr Henry Reed, 30.

In East Cambridge, 13th inst, Mary E., daughter of the late William Whitney, 12.

In Northampton, 15th inst, Col William W. Partridge, 59.

In Sudbury, 11th inst, Mr Levi Parmenter, 86—soldier of the revolution.

In Springfield, 17th inst, Samuel H. Davis, 23, son of Rev Emerson Davis, DD., of Westfield, a graduate of Williams College and associate editor of the Springfield Republican.

In Providence, 13th inst, Mrs Caroline Wyatt, wife of Joseph G. Wyatt, late of Boston, 35.

In New York, 13th inst, Henry Leroy, son of Henry W. and Martha C. Kingman, 3 yrs 5 mos.

MISS DORSEY,
543 Broadway, New York.
WILL OPEN PARIS MILLINERY,
on Thursday, April 26, 1849.
april28 1tis

FAMILY SCHOOL.
A GENTLEMAN of great experience as an instructor of youth, residing in a neighboring village, which embraces every advantage for the promotion of health and physical strength, and for moral and religious culture, will take into his family six Young Ladies, and instruct them in all the branches of education, which experience has proved to be needful and proper at the present day.
For particular information, inquire of Mr. James Munroe, 134 Washington st.
Boston, April 28th, 1849. 1stf

Dental Notice. The personal attention of the subscriber, to the mechanical, surgical and curative departments of his profession, will be continued at his well known operating rooms, No. 266 Washington street, Boston, where those who are needing Dental operations of a high order, can obtain them upon honest and liberal terms. Whole and half sets of Mineral Teeth, perfect in their kind, will be furnished at various prices, and of different qualities, adapted to the mouth in the most easy and agreeable manner. Also, carious teeth filled with pure gold, on the most approved Parisian method, and warranted, where the tooth is constitutionally good, for twenty-five years.—Teeth and roots will also be removed without pain, under the influence of chloroform or ether, with perfect safety and satisfaction to the patent. Other dental operations of minor importance, will receive due attention; visitors to the city, for dental operations, are respectfully invited to call at the subscribers rooms and examine some beautiful specimens of work.
S. STOCKING, Dental Surgeon.
april28 6mis

Butler's Edition of Macaulay, being an exact reprint 2 vols, 8 vo, large type, Nineveh and its Remains, by Layard, 2 vols, 8vo; Willis' Rural Letters; Irving's Book of the Hudson; do Astoria; Abbot's Life of Charles II.; Memoirs of My Youth, by Lamartine, &c., &c.
Just received by
CROSBY & NICHOLS,
april28 1is2os 111 Washington st.

Transcendentalism. Transcendentalism, by Wm. B. Greene; "Rich is that universal self whom thou worshipped as the soul." [The Vedas.
This day published by
CROSBY & NICHOLS,
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TO COUNTRY TRADERS.

10 bls pure powdered cream Tartar,	10 bales Liquorice Root,
20 " prime Castor Oil,	1,000 lbs plasters, various,
20 " Alcohol, 50 per cent,	500 doz Black Ink,
6 bales India Senna,	200 Eng. Iron Mortars,
6 bbls Alexa. do,	8 crates Gallipots, various,
10 " Flor. Sulphur,	2000 lbs Arrow Root,
6 " cases Cassia Buds,	50 boxes Castile Soap,
20 " Rhubarb Root,	50 kegs sup. carb. Soda,
10 bbls Ref'd Camphor,	100 lbs Eng. Iodine,
25 boxes Bay Waters,	50 lbs " Hyd potass.,
5 bales Sponges,	20 grs Indian Veg. Pills,
1000 lbs Slippery Elm Bark,	20 " Brandreth's do.,
25 bls Glauber's Salts,	10,000 lbs Lozenges, various,
20 " Epsom do,	800 oz Sulphate Quinine,
10 cases Liquorice paste,	100 boxes Gum Arabic Drops,
20 bales Corks, various,	10 cases Magnesia,

together with a general assortment of Drugs, Medicines, Chemicals, Perfumery, &c., for sale cheap, for cash or credit, by the subscribers.
*** We are giving particular attention to the preparation of pure and select powders of the various medicinal drugs, which we intend to keep ready for sale, *in bulk*, so that customers may be served with any quantity desired, *without expense of bottles or other packages*.
☞ Druggists and Country Merchants will do well to give us a call before making up their orders.
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april28 epis2m

Contents of No. 259 Living Age.—Price 12½ cents.

1. Fitzgerald on the Hudson Bay Company—Spectator.
2. Professor Owen on Limbs—Spectator.
3. Bothie of Toper-na Fuosich—Fraser's Magazine.
4. Sacred and Profane—Fraser's Magazine.
5. Mr. Macaulay's Historical Speech at Glasgow—Britannia.
6. History of the Present Pope, Pius IX.—Chambers' Journal.
7. Hungary and Austria—Spectator.
8. Siege of Lahore—Examiner.
9. Gila Gold Mines—White Indians—Commercial Advertiser and Ledger.
10. Slave Markets of Egypt—Chambers' Journal.
11. Humorists—Dickens and Thackeray—English Review.
12. The Captain's Story—Chambers' Journal.
13. Russia and Turkey—France—President Taylor—Spectator and Times.

Poetry. Where shall I follow Thee—To the Author of Mary Barton.

Short Article. Promotion; Seniority and Capacity—Panorama of Switzerland—Proper Rendering of the Word God.

Published once a Week at $6 a Year—by E. LITTEL & CO., corner of Tremont and Bromfield streets.
april28 1t

The Christian Examiner and Religious Miscellany, No. CLIII., for May, 1849.

Art. I. The Artistic and Romantic View of the Middle Ages.
II. Forty Days in the Desert.
III. Wayland's Sermons—Terms of acceptance with God.
IV. Locke's Dissertation on the Logos.
V. Brazer's Sermons.
VI. Household Education.
VII. Bushnell's Discourses.
VIII. The Rev. John Bartlett.
IX. Life and Writings of James Kennard.
Notices of Recent Publications.
Intelligence.

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april28 1is2os 111 Washington st.

French and German Periodicals.—CROSBY & NICHOLS, have received several valuable German and French Periodicals and Newspapers, which will be sold low. Also, valuable English Reviews and Magazines not reprinted in this country.
april28 1is2os 111 Washington st.

Explanations of the Telegraph. A popular explanation of the Electric Telegraph, and of some other wonderful applications of Electricity—12½ cts. This day published by
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Miss Martineau's Works. Eastern Life, Present and Past, by Harriet Martineau, Household Education, by do.; Mirror of Nature, translated by Dr. Furness.
Fresh supply just received by
CROSBY & NICHOLS,
april28 1is2os 111 Washington st.

ORCHARD HILL SCHOOL.
Orchard Hill Family Boarding School. Mr. and Mrs. Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.
The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the Fitchburg Railroad, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.
Music, Drawing, Dancing, &c., by the best Teachers in Boston.
The Summer Quarter commences May 21st.
References.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.
For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.
Jan. 29, 1849. oslv

YOUNG LADIES' INSTITUTE,
PITTSFIELD, (BERKSHIRE CO.) MASS.,
On the Boston Railroad, midway between Albany and Springfield.
Conducted by Rev. W. H. TYLER and LADY, with the aid of a full corps of accomplished Professors and Teachers in all the Departments of a finished Education.
The Seventh Annual Catalogue, affording all needful information, will be forwarded to applicants through the Post Office.
The Summer Session of five months will commence May 2.
For healthfulness of location, ease of access, and all desirable facilities, the Institute is unsurpassed.
Pittsfield, March 31, 1849.

DR. SCHENCK'S MEDICAL PAMPHLET ON CONSUMPTION.
[From the Olive Branch.]
MR. AMES'S CASE.
☞ In speaking of Schenck's Thesis of consumption, last week, we observed that we personally had doubts whether that disease was ever cured after tubercles had been formed on the lungs. Our remarks have called out the following statement from Mr. Ames of this city, which certainly proves that extreme cases are cured at least under Dr. Schenck's management:
Boston, January 12, 1849.
Messrs. Redding & Co., 8 State street—Gentlemen: It is now about 14 months since I commenced spitting blood and raising bloody matter, accompanied with a disagreeable cough and a pain in my side. After employing doctors of good standing, without avail, I was induced to try Dr. SCHENCK'S PULMONIC SYRUP of which I took as many as half a dozen bottles, which I bought at your office in State street, and found it benefited me greatly. Two months since, however, I caught a severe cold, and the symptoms above described reappeared with more severity, insomuch that I was forced to give up my business altogether. This time the doctors thought mine a very grave case; my friends considered me in extreme danger, and they recommended a journey South. Happening, in conversation with your book-keeper, to mention this circumstance, he suggested to me to go on to Philadelphia, and see Dr. Schenck, which I did, and was fortunate enough to interest the doctor in my case. He held out hopes of speedy cure. He took me to his house, where he gave me a number of bottles of this Syrup, until a gathering appeared on my side, which ripened and discharged a great quantity of matter.—From that moment I gained daily. I have returned to Boston, where I give to you this statement, convinced of the benefit of this great medicine, which, under God's providence has restored me to health again. For Dr. Schenck's hospitality and unremitting kindness to me, I can perhaps make no better return than this statement. If you publish this it may meet the eye of others who, like me, have suffered all but death from consumption, or disease in the shape I have described, may be induced to avail themselves of the virtue and realize the full benefit, as I have. J. R. AMES.

We, the undersigned, are acquainted with Mr. Ames, and know this statement to be true, and the signature genuine.
REUEL HOUGH,
Book-Keeper at the Boston Locomotive Works.
ISAIAH TILESTON,
Machinist at the Boston Locomotive Works.
G. J. EDWARDS,
Machinist at the Boston Locomotive Works.

The price of Dr. Schenck's Syrup is $1 per bottle, or six bottles for $5. Sold by REDDING & CO., 8 State street, sole agents for New England.
march24 m24-31-ap14-28

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FAMILY BOARDING SCHOOL
FOR BOYS,
At Brattleboro', Vt.
On the first of June next, the Subscriber proposes to take eight Boys into his family to educate,—to board, teach, and discipline. In board are included food, washing, wood, lights, room, &c. Instruction will be given in the common and higher English studies; in Drawing, French, Latin and Greek; also in Gardening and the cultivation of fruit and flowers. Boys will be fitted for College and for business. Special attention will be given to the physical and moral, as well as intellectual, education of the pupils, and a parental care exercised over them constantly, in their plays, labors and studies.
The school is retired from the business of the Village, furnished with ample grounds for exercise, and every way admirably located for the purposes of education. Brattleboro' is noted for the beauty of its scenery and the salubrity of its air, water and climate; and is connected by Railroads with Boston and New York, rendering access to it speedy and safe. For several years past the Subscriber has been officially connected with public schools in Vermont, and intends for the future to devote himself to the education of the young.
Pupils will be engaged by the year at $250, one half year's pay in advance; for a shorter time the charge will be in proportion. ADDISON BROWN.
Brattleboro', Feb. 20th, 1849.

References.
Francis Parkman, D. D.,
Ezra S. Gannett, D. D.,
Rev. Charles Brooks,
Rev. Frederick T. Gray,
Rev. James F. Clark,
Thomas Sherwin, Esq.,
Mellen Chamberlain, Esq.
} Boston.
Edward Jarvis, M. D., Dorchester,
Stephen M. Weld, Jamaica Plains.
Wm. H. Rockwell, M. D.,
Francis J. Higginson, M. D.,
L. G. Mead, Esq.
J. D. Bradley, Esq.
} Brattleboro', Vt.
march17 3mis3mos

FAMILY BOARDING SCHOOL
FOR BOYS,
Jamaica Plain—Roxbury.
The undersigned gives notice that he has disposed of his Mansion and buildings and a portion of his Real Estate at Jamaica Plains, for a term of years, to Mr. CORNELIUS M. VINSON. Mr. V. is a graduate of Harvard, and is officially and personally recommended by persons of the highest respectability, with so much warmth and sincerity, that Mr. Greene, with great confidence, commends him to the notice and favor of parents seeking a residence for their children. Mr. G. indulges the hope that Mr. V. may acquire and long enjoy, not only the patronage, but also the friendship and kindness which for thirty years have afforded constant happiness to his predecessors, and which will insure their most grateful and enduring recollections.
CHAS. W. GREENE.
The Institution at Jamaica Plain, for many years under the superintendence of Charles W. Greene, Esq., will, after the first of April next, be continued under the charge of the subscriber.
This Establishment is especially adapted to the purposes of education, combining the advantages of a healthful and pleasant location, with large and convenient buildings, and extensive and watered grounds.
The courses of study will be liberal, and have direct reference to the future pursuits of the pupil. Particular attention will be given to the studies preparatory to College or Mercantile life, and likewise to instruction in the modern languages.
Great care will be bestowed on the Physical Education of the pupils, and on their forming habits of order, neatness and promptness. The harmonious development of the Physical, Intellectual and Moral powers, will be the basis of the system of Education.
The undersigned trusts that his preparatory studies at the Boston Latin School and Harvard University, with nine years' experience as a public and private teacher, will procure him a share of the favor, hitherto so liberally bestowed on his predecessor.
Circulars may be obtained of Mr Greene, at Jamaica Plain, and at the Bookstores of Wm. D. Ticknor & Co., and Charles Stimpson, Esqs., Boston; also at this Office.
C. M. VINSON, A. M.
No. 2. Bumstead Place.
Boston, Jan'ry 1, 1849.
Reference, by permission, is made to
Rt. Rev. Manton Eastburn, D. D., Boston.
Rev. Alexander H. Vinton, D D., "
John Homans, M. D., "
Wm. B. Fowle, Esq., "
Professor Edward T. Channing, LL. D., Cambridge
" Charles Beck, P. D., "
" C. C. Felton, LL. D., "
" Joseph Lovering, A. M., "
Rev. John A. Albro, D. D., "
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"This volume must find its way into all our public and good private libraries, for it provides the English student with a mass of the most valuable information, which he would in vain seek for elsewhere. [London Literary Gazette.
Containing *three times* the amount of matter of any other English Dictionary compiled in this country, or any Abridgment of this work.
Published by G. & C. MERRIAM, Springfield, Mass., and for sale by all Booksellers.
april21 3mis

REMOVAL.
CHANNING'S WORKS.
The Subscriber, Publisher of Dr. Channing's Works, has removed to the Bookstore of J. H. Francis, 128 Washington st, corner of Water; directly underneath the Office formerly occupied by him, where may be obtained the above Works in 6 vols, handsomely printed and bound, wholesale and retail, for only $2 per copy. GEO. G. CHANNING.
feb24 1stf

HOME SCHOOL FOR GIRLS
AT FRAMINGHAM.
The Subscriber is desirous of receiving into his Family a small number of Girls to educate. He proposes that they shall be under the immediate care of his wife, who will devote her whole time and attention to them, as regards both their intellectual and moral training.
Terms; $132, per annum.
References. Mr. Geo

POETRY.

[Selected for the Register.]

THE OLD CHURCH.

A train passed through the old church door,
And stood within its nave;
The morning sun upon the floor
Its light through shadows gave.
A mother brought her babe, new born,
For the holy man to bless;
To give it, in its young, fresh morn,
God's hallowed, high impress.
The babe looked up in the good man's face,
And smiled as it took the sign of grace.
The train passed through the arch of stone,
And the old gray church was left alone.

The mid-day sun beams on a crowd
That throngs this holy spot,
With merry shouts and laughter loud—
Their cares are all forgot!
A trusting maid and loving youth
Kneel at that good man's feet;
And after him their vows of truth,
Of faith, of love repeat.
The lovers look in each other's eyes;
Will they have a life of smiles or sighs?
The crowd passed out of the arch of stone,
And the old gray Church was left alone.

At eve within that old church door
A silent group appears;
The sun is set, their mirth is o'er—
Laughter is quenched in tears!
The coffin and the gloomy pall,
And breaking hearts are there;
The holy man, at sorrow's call,
Breathes out the mourner's prayer.
How full his heart! Yet every day
He sees life bloom, sees it decay!
The group passed out of the arch of stone
And the old gray church was left alone.

MISCELLANEOUS.

COL. FREMONT'S RECENT PERILOUS EXPEDITION.

[The National Intelligencer publishes two letters from Col. Fremont to his wife, in whose absence on her way to California, they were sent to Col. Benton at Washington. On account of their length, we have slightly abridged them—omitting, however, none of the incidents.—Those who have read Col. Fremont's Report published a few years since, will call to mind a similar perilous journey over the *Sierra Nevada*, in which the party fed on mule-flesh, and came near perishing. They will remember that Preuss, (the artist of the expedition) and Proue were members of a relief party, who, with Col. F., pushed down the Rio de los Americanos to Sutter's Fort, near that river's junction with the Sacramento, and that *Preuss* lost his way and almost perished. There was a rumor that he had perished in the recent attempt, but we are glad it proves unfounded. *Proue*, however, it appears has fallen a victim.]

Taos, New Mexico, Jan. 27, 1849.

"I write to you from the house of our good friend Carson. We left the *Upper Pueblo*, near the head of the Arkansas, on the 25th of November with upwards of one hundred good mules and one hundred and thirty bushels of shelled corn, intended to support our animals in the deep snows of the high mountains and down to the lower parts of the Grand river* tributaries, where usually the snow forms no obstacle to winter travelling. At Pueblo I had engaged as a guide an old trapper, well known as "*Bill Williams*," and who had spent some twenty-five years of his life in trapping in various parts of the Rocky Mountains.

He proved never to have known or entirely to have forgotten, the whole country through which we were to pass. We occupied (after passing the mountain) more than half a month in making the progress of a few days, blundering along a tortuous course, through deep snow, which already began to choke up the passes, and wasting our time in searching the way. The 11th of December we found ourselves at the mouth of the *Rio del Norte cannon*, where that river issues from the *Sierra San Juan*—one of the highest, most rugged and impracticable of all the Rocky mountain ranges, inaccessible to trappers and hunters, even in summer. Across the point of this elevated range our guide conducted us. Along the river bottoms the snow was already breast deep for the mules, and falling frequently in the valley and almost constantly on the mountains. The cold was extraordinary. At the warmest hours of the day (between one and two) the thermometer (Fahrenheit) stood, in the shade of a tree trunk, at *zero*; and that was a favorable day, the sun shining and a moderate breeze. Judge of the nights and the storms!

We passed up towards the summit, the snow deepening as we rose, and in four or five days of this struggling and climbing, all on foot, we reached the naked ridges which lie above the line of the timbered region, and which form the dividing heights between the waters of the Atlantic and Pacific oceans. Along these naked heights it storms all winter, and the raging winds sweep across them with remorseless fury. On our first attempt to cross we encountered a *pouderie*—(dry snow driven thick through the air by violent wind, and in which objects are visible only at a short distance)—and were driven back, having some ten or twelve men variously frozen—face, hands or feet. The guide came near being frozen to death here, and dead mules were already lying about the camp fires. Meantime it snowed steadily. The next day (December—) we renewed the attempt to scale the summit. Making mauls, and bearing down a road, or trench, through the deep snow, we forced the ascent in defiance of the driving *pouderie*, crossed the crest, descended a little, and encamped immediately below in the edge of the timbered region. The trail showed as if a defeated party had passed by—packs, pack saddles, scattered articles of clothing, and dead mules strewed along. We were encamped about twelve thousand feet above the level of the sea. Westward the country was buried in snow. The storm continued. All movement was paralyzed. To advance with the expedition was impossible: to get back impossible.—We were overtaken by sudden and inevitable ruin. The poor animals were to go first. The only places where grass could be had were the extreme summits of the *Sierra*, where the sweeping winds kept the rocky ground bare, and where the men could not live. Below, in the timbered region, the poor animals could not get about, the snow being deep enough to bury them alive. It was instantly apparent that we should lose every one. I took my resolution immediately, and determined to recross the mountain back to the valley of the *Rio del Norte*, dragging or packing the baggage by men. With great labor the baggage was transported across the crest to the head springs of a little stream leading to the main river. A few days were sufficient to destroy that fine band of mules which you saw me purchase last fall on the frontier of Missouri. They generally kept huddled together; and, as they froze, one would be seen to tumble down, and disappear under the driving snow. Sometimes they would break off, and rush down towards the timber till stopped by the deep snow, where they were soon hidden by the *pouderie*.—The courage of some of the men began to fail.

In this situation I determined to send in a party to the Spanish settlements of New Mexico for provisions, and for mules to transport our baggage. With economy, and after we should leave the mules, we had not two weeks provisions in the camp; and these consisted of a reserve of maccaroni, bacon, sugar, &c., intended for the last extremity. It was indispensable to send for relief. I asked for volunteers for the service. From the many that offered I chose King, Brackenridge, Creutzfeldt, and the guide Williams; and placed the party under the command of *King*, with directions to send me an express in case of the least delay at the settlements. It was the day after Christmas that this little party set out for relief. You may be sure we contrasted the Christmas of home with ours, and made warm wishes for your happiness. You remember the volumes of Blackstone's Commentaries which I took from your father's library when we were overlooking it at our friend Brant's! They made my Christmas "*amusements*." I read them to pass the time, and to kill the consciousness of my situation. Certainly you may suppose that my first law lessons will be well remembered.

The party for relief being gone, we of the camp occupied ourselves in removing the baggage and equipage down the side of the mountain to the river in the valley, which we accomplished in a few days. Now came on the *tedium* of waiting for the return of the relief party. Snow fell almost incessantly in the mountains. The spirits of the camp grew lower. Life was losing its charm to those who had not reasons beyond themselves to live. Proue lay down in the trail and froze to death. In a sunshiny day, and having with him the means to make a fire, he threw his blanket down on the trail, lay down upon it, and lay there until he froze to death! We were not then with him.

"Sixteen days passed away and no tidings from the party sent for relief. I became oppressed with anxiety, weary of delay, and determined to go myself, both in search of the absent party; and in search of relief in the Mexican settlements. Leaving the camp employed with the baggage, under the command of Vincenthaler, with injunctions to follow me in three days, I set off down the river with a small party, consisting of Godey, his young nephew, Preuss, and Saunders, (colored servant.) We carried our arms and provisions for two or three days.—In the camp (left under the command of Vincenthaler) the messes only had provisions for a few meals, and a supply of five pounds of sugar to each man.

"On the second day after leaving the camp we came upon a fresh trial of Indians—two lodges with a considerable number of animals.—The Indians trail, where we fell upon it, turned and went down the river, and we followed it.—On the fifth day (after leaving the camp) we surprised an Indian on the ice of the river. He proved to be a Utah, son of a Grand River chief whom we had formerly known, and he behaved towards us in a friendly manner. We encamped near them at night. By a present of my rifle, my two blankets, and other promised rewards when we should get in, I prevailed on this Indian to go with us as a guide to the Little Rio Colorado settlement, and to take with him four of his horses to carry our little baggage.—The horses were miserably poor, and could only get along at a slow walk. On the next day (the sixth of our progress) we left the Indian lodges late and travelled only some six or seven miles. About sunset we discovered a little smoke, in a grove of timber, off from the river, and, thinking perhaps it might be our express party (King and his men) on their return, we went to see. This was the twenty-second day since that party had left us, and the sixth since we had left the camp under Vincenthaler. We found them—three of them: Creutzfeldt, Brackenridge, and Williams—the most miserable objects I had ever beheld. I did not recognize Creutzfeldt's features, when Brackenridge brought him up and told me his name. They had been starving. King had starved to death a few days before. His remains were some six or eight miles above, near the river. By aid of the Indian horses we carried these three with us down to the valley, to the Pueblo on the Little Colorado, which we reached the fourth day afterwards, (the tenth after leaving the camp on the mountains), having travelled through snow, and on foot, 160 miles.

"I look upon the feeling which induced me to set out from the camp as an inspiration.—Had I remained there, waiting the return of poor King's party, every man of us must have perished.

"The morning after reaching the Little Colorado Pueblo, (horses and supplies not being there,) Godey and I rode on to the Rio Hondo, and thence to Taos, about twenty-five miles, where we found what we needed; thirty horses or mules, and provisions, sat out on his return to the relief of Vincenthaler's party.

I find myself in the midst of friends. With Carson is living Owens. Maxwell is at his father-in-law's, doing a prosperous business as a merchant and contractor for the troops.

"*Monday, January* 29.—A great deal of falling weather—rain and sleet here—snow in the mountains. This is to be considered a country, mountainous, with but little arable land, and infested with hostile Indians.

"I am anxiously waiting to hear from my party. My presence kept them together and quiet; my absence may have had a bad effect.—When we overtook King's famishing party, Brackenridge said to me '*He felt himself safe.*"

"Taos, New Mexico, Feb. 6, 1849.

After a long delay, which had wearied me to the point of resolving to set out again myself, tidings have at last reached me from my ill-fated party.

Including Mr. King and Mr. Proue, we have lost eleven of our party.

You will remember I left the camp, twenty-three men. They remained seven days, and then started, their scant provisions about exhausted, and the dead mules on the western side of the great *Sierra* buried under snow.

Manuel—(you will remember Manuel—a Christian Indian of the Cosomne tribe, in the valley of the San Joaquin)—gave way to a feeling of despair after they had moved about two miles, and begged Vincent Haler, whom I had left in command, to shoot him. Failing to find death in that form, he turned and made his way back to the camp, intending to die there; which he doubtless soon did.

The party moved on, and at ten miles Wise gave out—threw away his gun and blanket—and, a few hundred yards further, fell over into the snow, and died. Two Indian boys—countrymen of Manuel—were behind. They came upon him—rolled him up in his blanket, and buried him in the snow, on the bank of the river.

Carver raved during the night—his imagination wholly occupied with images of many things which he fancied himself to be eating. In the morning he wandered off, and probably soon died. He was not seen again.

Sorel on this day (the fourth from the camp) laid down to die. They built him a fire, and Morin, who was in a dying condition, and snow-blind, remained with him. These two probably did not last till the next morning. That evening (I think it was) Hubbard killed a deer.

They travelled on, getting here and there a grouse, but nothing else, the deep snow in the valley having driven off the game.

The state of the party became desperate, and brought Haler to the determination of breaking it up, in order to prevent them from living upon each other. He told them that the best plan was to scatter, and make the best of their way, each as he could, down the river; that, for himself, if he was to be eaten, he would, at all events, be found travelling when he did die.—This address had its effect. They accordingly separated.

With Haler continued five others—Scott, Hubbard, Martin, Bacon, one other, and the two Consumne Indian boys.

Rohrer now became despondent, and stopped. Haler reminded him of his family, and urged him to try and hold out for their sake. Roused by this appeal to his tenderest affections, the unfortunate man moved forward, but feebly, and soon began to fall behind. On a further appeal he promised to follow, and to overtake them at evening.

Haler, Scott, Hubbard, and Martin, now agreed that if any one of them should give out the others were not to wait for him to die, but to push on, and try and save themselves. Soon this mournful covenant had to be kept. But let me not anticipate events. Sufficient for each day is the sorrow thereof.

At night Kerne's party encamped a few hundred yards from Haler's with the intention, according to Taplin, to remain where they were until the relief should come, and in the meantime to live upon those who had died, and upon the weaker ones as they should die. With the party, were the three brothers, Kerne, Captain Cathcart, McKie, Andrews, Stepperfeldt, and Taplin. I do not know that I have got all the names of this party.

Ferguson and Beadle had remained together behind. In the evening Rohrer came up and remained in Kerne's party. Haler learnt afterwards from some of the party that Rohrer and Andrews wandered off the next morning and died. They say they saw their bodies.

Haler's party continued on. After a few hours Hubbard gave out. According to the agreement he was left to die, but with such comforts as could be given him. They built him a fire and gathered him some wood, and then left him—without turning their heads, as Haler says, to look at him as they went off.

About two miles further Scott—you remember him; he used to shoot birds for you on the frontier—he gave out. He was another of the four who had covenanted against waiting for each other. The survivors did for him as they had done for Hubbard, and passed on.

In the afternoon the two Indian boys went ahead—blessed be these boys!—and before nightfall met Godey with the relief. He had gone on with all speed. The boys gave him the news. He fired signal guns to notify his approach. Haler heard the guns, and knew the crack of our rifles, and felt that relief had come. This night was the first of hope and joy. Early in the morning, with the first gray light, Godey was in the trail, and soon met Haler and the wreck of his party slowly advancing. I hear that they all cried together like children—these men of iron nerves and lion hearts, when dangers were to be faced or hardships to be conquered. They were all children in this moment of melted hearts. Succor was soon dealt out to these few first met; and Godey, with his relief, and accompanied by Haler, who turned back, hurriedly followed the back trail in search of the living and the dead scattered in the rear. They came to Scott first. He was yet alive, and is saved! They came to Hubbard next—he was dead, but still warm. These were the only ones of Haler's party that had been left.

From Kerne's party, next met, they learned the deaths of Andrews and Rohrer; and, a little further on, met Ferguson, who told them that Beadle had died the night before. All the living were found and saved—Manuel among them—which looked like a resurrection, and reduces the number of the dead to ten—one-third of the whole party which a few days before were scaling the mountain with me, and battling with the elements twelve thousand feet in the air.

Godey had accomplished his mission for the people; a further service had been prescribed him, that of going to the camp on the river, at the base of the great mountain, to recover the most valuable of the baggage, secreted there. With some Mexicans and pack mules he went on; and this is the last yet heard of him.

Vincent Haler, with Martin and Bacon, all on foot, and bringing Scott on horseback, have just arrived at the outside *Pueblo* on the Little Colorado. Provisions for their support, and horses for their transport were left for the others, who preferred to remain where they where, regaining some strength, till Godey should get back. At the latest they would have reached the little *Pueblo* last night.

Evening. How rapid are the changes of life! A few days ago, and I was struggling through snow in the savage wilds of the upper Del Norte—following the course of the frozen river in more than Russian cold—no food—no blanket to cover me in the long freezing nights—(I had sold my two to the *Utah* for help to my men)—uncertain at what moment of the night we might be roused by the Indian rifle—doubtful, very doubtful, whether I should ever see you or friends again. Now I am seated by a comfortable fire, alone—pursuing my own thoughts—writing to you in the certainty of reaching you—a French volume of Balzac on the table—a colored print of the landing of Columbus before me—listening in safety to the raging storm without.

The destruction of my party, and the loss of friends, are causes of grief. I have seen one or the other, and sometimes both, give way in strong frames, strong minds, and stout hearts; but, as heretofore, I have come out unhurt. I believe that the remembrance of friends sometimes gives us a power of resistance which the desire to save our own lives could never call up.

I have made my preparations to proceed. I shall have to follow the old Gila road, and shall move rapidly, and expect to be in California in March, and to find letters from home, and a supply of newspapers and documents, more welcome, perhaps, because these things have a home look about them. The future occupies me. Our home in California—your arrival in April—your good health in that delightful climate—the finishing up of my geographical and astronomical labors—my farming labors and enjoyments.

February 11. Godey has got back. He did not succeed in recovering any of the baggage or camp furniture. Every thing was lost except some few things which I had brought down to the river. The depth of the snow made it impossible for him to reach the camp at the mountain where the men had left the baggage. Amidst the wreck I had the good fortune to save my large *alforgas*, or travelling trunk—the double one which you packed—and that was about all.

Santa Fe, February 17, 1849. In the midst of hurried movements and in the difficult endeavor to get a *party* all started together, I can only write a line to say that I am well, and moving on to California.

A Spanish gentleman has been engaged to go to *Albuquerque* and purchase mules for me. From that place we go on my own animals, and expect no detention, as we follow the old Gila route, so long known, and presenting nothing new to step for.

*Footnote: *A fork of the Colorado of the Gulf of California.

THE PRIDE OF WORTH.—A farmer in the district of Cunningham, (Scotland,) went lately to a baronet, whose estates are situated in the neighbouring county, for the purpose of making proposals for a lease of one of his farms, which was in the market at the time. After discussing the state of the houses, fences, and roads, talking about manureing and rotations, the conversation being occasionally varied by a few sage remarks about bad times, cheap markets, and dear labor, which were met by hints that the advantages of modern knowledge would more than compensate for these drawbacks, they finally settled the all important question of rent, seemingly to the satisfaction of both parties.—The interview was then somewhat abruptly brought to a close by the proprietor, who remarked that he would come under no obligation to the offer until he had an opportunity of making inquiries regarding his character: but he was requested to return on a particular day, when a definite answer would be given. Our Cunningham friend had not anticipated an objection of this nature, as he was a person of no small importance in his own sphere; for, besides his rank as an Ayrshire farmer, he was a bonnet laird, and an elder of the kirk, the latter of which, of course, implies that he was a sober, exemplary man. However, he resolved not to divulge in the mean time the result of his interview, as the slightest hint to the effect that any person whatever could require the least information regarding his character would have caused greater astonishment in his domestic circle than if the intelligence of another French revolution had been telegraphed to Beith; but he returned punctually on the appointed day, and was received by the proprietor in the blandest and most familiar manner. "I'm glad to see you again, John," he exclaimed; "I have been making particular inquiries regarding your character, and have every reason to be satisfied with the information which I have received, so I conceive that there can now be nothing in the way of our coming to an agreement." "May be there is something," replied John; "for since I was here afore, I hae been spierin' about *your* character too, and as I have *nae* reason to be satisfied, I'll no bargain wi' ye on ony terms;" and bowing to the half-petrified baronet, he walked off with all the majesty of one who is taking leave of a conscious inferior. [Ayrshire Advertiser.

THE MOTHER AND THE CHILD. Some mothers make it a practice to go themselves and fetch the candle when the children are in bed, and then, if wanted, they stay a few minutes, and hear any confessions or difficulties, and receive any disclosures of which the little mind may wish to disburden itself before the hour of sleep. Whether then or at another time, it is well worth pondering what a few minutes of serious consultation may do in enlightening and rousing, or calming the conscience—in rectifying and cherishing the moral life. It may be owing to such moments as these that pride is raised into humility, apathy into moral enterprise, pride into awe, and scornful blame into Christian piety.—Happy is the mother who can use such moments as she ought. [Miss Martineau.

POPULATION OF THE UNITED STATES.

The population of our country increases at the rate of three per cent. per annum. This may be seen by the following table, for which we are indebted to the careful computations of a friend, exhibiting a comparison between the actual census, and the estimated numbers at that rate:

Year.	Census.	Estimation.
1790	3,929,328	
1800	5,309,758	5,280,658
1810	7,239,903	7,096,721
1820	9,638,166	9,537,355
1830	12,866,020	12,817,366
1840	17,063,353	17,225,357
1850		23,149,308
1860 or 10 years hence		31,115,755
1870 or 20 years hence		41,809,807
1880 or 30 years hence		56,188 571
1890 or 40 years hence		75,512,456
1900 or 50 years hence		101,481,755
1910 or 60 years hence		126,882,388
1920 or 70 years hence		183,285,658
1930 or 80 years hence		246,319,318

The coincidence for so many years between the real numbers and the estimation at three per cent. per annum, is most worthy of remark. The number for the present year, 1849, must be set down at more than 22,000,000. And in 80 years from this time the number of inhabitants in our happy land will be 240,000,000, quite equal to the present population of Europe. What an eventful day is approaching! How widely will future history differ from the past—how solemn the prospect! And it is remarkable what a number of persons now living will live to view the great epoch of 80 years hence. A calculation of the probable number gives the sum at 800,000, more than double the present population of New Jersey. This calculation is made in this simple way. At our last census there were more than 46,000 individuals in the United States upwards of 80 years old. The same proportion among our citizens 80 years hereafter will be more than 800,000.

What are to be the great changes produced by such an increase of population in 80 years? This is a question worthy of the most serious reflection. One of the probable events will be this: the spreading of our population over the whole continent, to the very apex of Cape Horn. Less than 70 years ago, we had not crossed the Alleghanies; now we have overspread the Mississippi valley; crossed into Oregon, and are flocking into Texas, New Mexico, California. And if we have done all this with our present limited population, how will we spread over the southern plains before our numbers reach 240,000,000.

The absorbing political reflection rising out of these calculations is this: The importance of cultivating right principles and right conduct; sound morality, and wise and enlightened forecast. We *must* be *progressive*; but let us be conservative of all that is right and good. [Newark Daily Adv.

STATE REFORM SCHOOL. The following description is given by the Commissioners:—

"The buildings stand on an eminence, sloping south wardly towards Chauncey Pond, about forty-eight rods from it, and seventy-eight above its level. They are connected, and so constructed as to enclose an area, or court for a playground, which is one hundred and eighteen feet long, and eighty-four feet four inches wide, in the centre of which is a shed for shelter to the boys in foul weather. The external walls of the buildings are one hundred and sixty feet in front, and in the rear; and two hundred feet on each side. The wings are two stories, the centre building three stories, and two towers five stories high. In the centre building are apartments for the superintendent and his family; rooms for other persons employed: the chapel; and the office, which, being lighted from the court, gives opportunity for constant inspection of the boys while at play. Opposite the office, in the centre building, are seven solitary dormitories for discipline.

In the east wing are apartments for the steward and his family, the kitchen, washing and ironing rooms, sewing rooms, store rooms, hospital, and dormitories for boys. In the west wing are two large school rooms with contiguous recitation rooms and dormitories, as in the east wing. In the rear, the second story is one large room designed for a workshop, with a movable partition, that no more room may be warmed than is occupied. It is reached by stairs from a corridor opening on the court. The first story is occupied by the refectory, which is connected by a door with the kitchen; by an arched passage-way ten feet wide, affording an entrance from without to the court, and closed by gates; by a room for coal and wood; a bathing room, in which are facilities for cold and warm bathing, and for regular ablutions; and the water closets, which all open into, or are connected with, a drain, that takes all the wash of the establishment to a reservoir for compost built at some rods distant.

"The dormitories are for one bed each, and are four feet wide, eight feet long, and seven feet high; the doors all open upon the large hall appropriated to them, and the upper half of each door is composed of vertical iron rods, giving opportunity for oversight and ventilation; each dormitory has a ventilating flue, communicating with the attic, and so with the external air through Emerson's ventilators. Those dormitories which are on the side next the court have sliding windows of 6 by 8 glass, with cast iron guards corresponding to the sash of the window. For those boys who do not occupy dormitories, bunks, standing in the hall, in front of the dormitories, will be used, an attendant occupying a bed in the same hall. In each wing, two rooms, of the size of the dormitories, are appropriated to water-closets, fitted with apparatus to cleanse and carry off to the common drain all the deposits. These are designed for night use only.

The foundations of the buildings are of stone, the walls of brick, the roof slated; the work has been done, as was proposed, in a neat, plain, and substantial manner. Very little has been done for mere ornament, as may be seen on inspection, but nothing has been, designedly, omitted, which affects the practical value or the permanence of the buildings."

TAX PAYERS IN BOSTON.—The annual list of persons co-partnerships and corporations in Boston, taxed during the last year in the sum of $25 and more, has just been published. There are upwards of six thousand names in the pamphlet of a hundred and sixty pages. The late Peter C. Brooks payed $8,607.30, besides $4,119.90 as trustee. Abbott Lawrence pays $6,177.60; David Sears, $4,728.75; Josiah Quincy, jr. pays for himself $3,198.30, and a large amount of trustees.—James Parker pays $3,109 60; Peter Parker, $2,509.65. Henry Codman pays $2,291.90. John L. Gardner pays $1,630.85. William P. Winchester pays $2,265.25. George C. Shattuck pays $2,369.15.

The expenditures of the city of Lowell, last year, were $219,695. The leading items were as follows:

Schools and School Houses,	$56.018
Roads and Bridges,	34,359
Support of the Poor,	10,272
Fire Department,	13,240
Watch and Constables,	6,221
Salaries,	7,525
Lighting streets,	2,533
City debt,	57,040
Interest on debt,	10,713

TO TAKE INK OUT OF LINEN.—Editor's and clerks wives will learn with pleasure, says the Model Courier, that to take a piece of tallow, melt it, and dip the spotted part of the linen into the melted tallow, the linen may then be washed, and the spots will disappear without injuring the linen.

WORCESTER'S DICTIONARY.

THE MOST COMPREHENSIVE AND ONLY ACCURATE DICTIONARY OF THE ENGLISH LANGUAGE, contains upwards of ONE HUNDRED THOUSAND WORDS, of which the Pronunciation is clearly given. The quantity, as well as the accent, being marked. It embraces, also, numerous Technical and Scientific Terms, Phrases from Foreign Languages, current in English Literature, etc., etc. It is FREE FROM ALL INNOVATIONS IN ORTHOGRAPHY, and presents the Language as it is used by nine tenths of the Educated Classes of England and America. This Dictionary is used and specially recommended by the Presidents and Professors of *nearly every College in the Northern States*, and by other eminent scholars, among whom may be mentioned—

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"I shall certainly regard it hereafter as my best authority." [James Kent.

"It will introduce the name of its author to every Library in our country, and place it by the side of the distinguished Lexicographers who have preceded him." [Judge McLean.

City of Boston, in School Committee, March 28, 1848.

"Ordered, "That a copy of Worcester's large Dictionary be furnished to each department of the schools, to be kept as a book of reference." Attest, S. F. McCLEARY, Secretary.

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march17 3wis3wos.

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